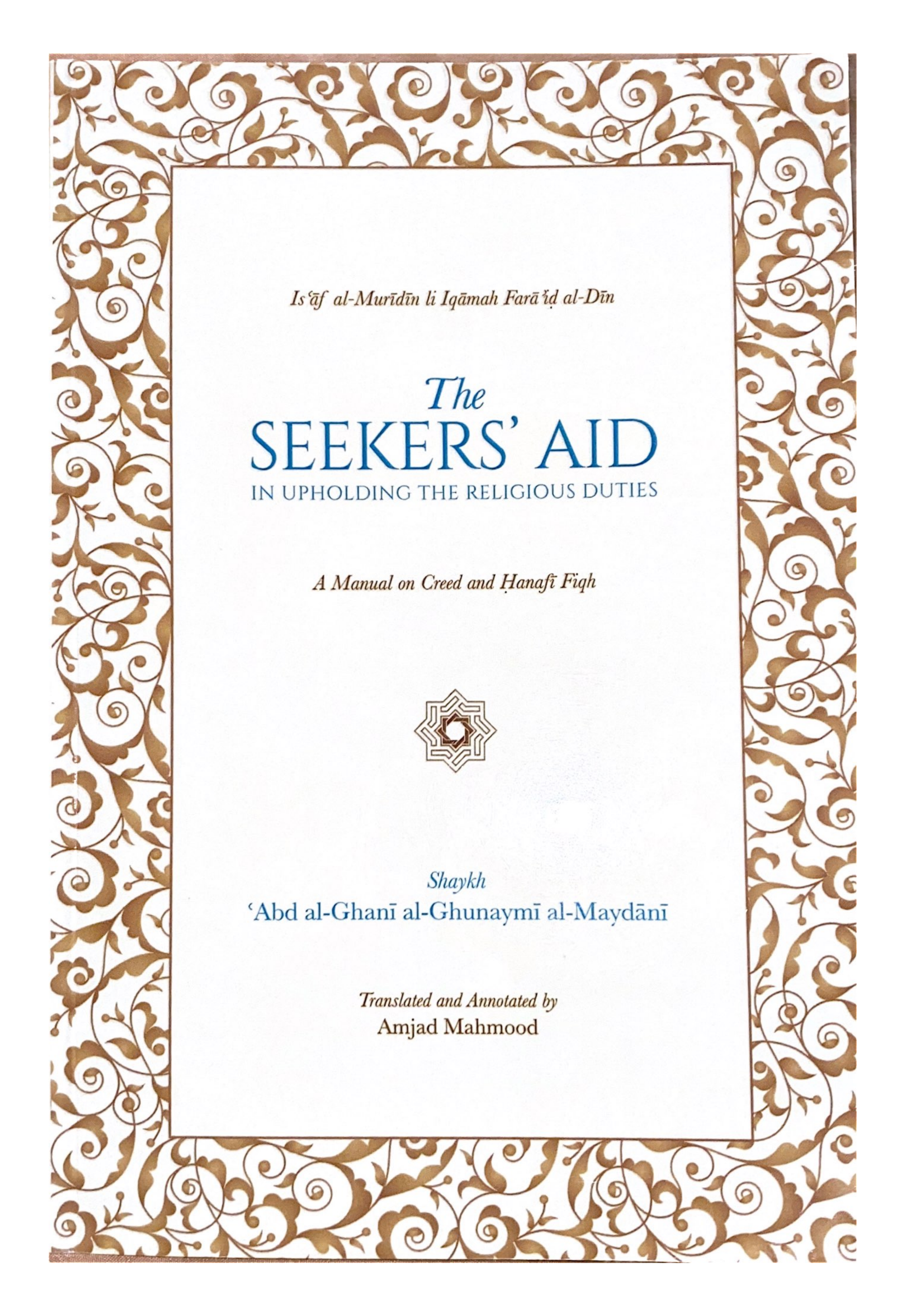


Is'āf al-Murīdīn li Iqāmah Farā'iḍ al-Dīn

The SEEKERS' AID
IN UPHOLDING THE RELIGIOUS DUTIES

A Manual on Creed and Ḥanafī Fiqh

Shaykh
'Abd al-Ghanī al-Ghunaymī al-Maydānī

Translated and Annotated by
Amjad Mahmood

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TRANSLITERATION KEY



ء	*'* (A distinctive glottal stop made at the bottom of the throat.)
ا	*a, ā*
ب	*b*
ت	*t*
ث	*th* (Pronounced like the *th* in *think*.)
ج	*j*
ح	*ḥ* (Hard *h* sound made at the Adam's apple in the middle of the throat.)
خ	*kh* (Pronounced like the *ch* in Scottish *loch*.)
د	*d*
ذ	*dh* (Pronounced like the *th* in *this*.)
ر	*r*
ز	*z*
س	*s*
ش	*sh*
ص	*ṣ* (An emphatic *s* pronounced behind the upper front teeth.)
ض	*ḍ* (An emphatic *d*-like sound made by pressing the entire tongue against the upper palate.)
ط	*ṭ* (An emphatic *t* pronounced behind the front teeth.)
ظ	*ẓ* (An emphatic *th*, like the *th* in *this*, made behind the front teeth.)
ع	*'* (A distinctive Semitic sound made in the middle of the throat, sounding to a Western ear more like a vowel than a consonant.)
غ	*gh* (A guttural sound made at the top of the throat, resembling the untrilled German and French *r*.)
ف	*f*
ق	*q* (A guttural *k* sound produced at the back of the palate.)
ك	*k*
ل	*l*
م	*m*
ن	*n*
ه	*h*
و	*w, u, ū*
ي	*y, i, ī*

TRANSLATOR'S INTRODUCTION

In the name of Allah, the All-Merciful, the Compassionate

All praise is due to Allah, the Lord of the Worlds; and may His blessings and peace be upon our master Muhammad, his family and his Companions.

The Prophet ﷺ said, 'Islam is built upon five [pillars]: the testimony that there is no god except Allah and that Muhammad is the messenger of Allah, establishing the prayer, paying zakat, making the hajj to the House, and fasting in Ramadan' (narrated by al-Bukhārī and Muslim).

This succinct work presents an introduction to the essential beliefs and practices of Islam; and any Muslim, whether the student of knowledge or the layman, may benefit from it in this regard. It thus serves as a primer to intermediate and advanced works in Ḥanafī fiqh. Due to the brevity of the work, footnotes have been added that elucidate some of the points mentioned therein. Most of these footnotes have been drawn from 'The Essential Islamic Creed' and the 'Believer's Guide' series published by Heritage Press.

The original Arabic text has also been included in this edition together with its English translation and footnotes. The edition used for the Arabic text was the Dār al-Bashā'ir/ Dār al-Sirāj edition, which was edited by Dr Sā'id Bakdāsh. The

editor mentioned that he based his edition on four handwritten manuscripts which have never been published before, and he took pains in cross-referencing the text with the original sources mentioned by the author and referring back to the books of the Ḥanafī school.

I would like to thank Andrew Booso for copy-editing the text; Shaykh Safi al-Shaheda for providing the vowelling for the Arabic text; Naeim Qaddoura for the typesetting; and Mohammad Almass for the cover design.



AUTHOR'S BIOGRAPHY



Shaykh ʿAbd al-Ghanī al-Ghunaymī al-Maydānī was born and raised in Damascus in 1222 AH in the Maydān district, north of Damascus.[1]

After having memorised the noble Qur'an, he began studying the Islamic sciences under the foremost scholars of Damascus in his era, among them:

- Shaykh ʿUmar al-Mujtahid al-Dimashqī;
- Shaykh Saʿīd al-Ḥalabī, then al-Dimashqī, the Ḥanafī jurist, the *muḥaddith*, the *faqīh* of Shām in his age, and the shaykh of Imam Ibn ʿĀbidīn and ʿAbd-Ghanī al-Saqaṭī, the Shāfiʿī *faqīh*;
- Al-Sayyid Muḥammad Ibn ʿĀbidīn, the *faqīh* of the Ḥanafīs in his age and the author of the famed *Ḥāshiyah* (The Marginalia): *Radd al-muḥtār ʿalā al-Durr al-mukhtār*. He had a very close relationship with him and became known as one of his foremost pupils;
- and Shaykh ʿAbd al-Raḥmān ibn Muḥammad al-Kuzbarī al- Shāfiʿī , the *muḥaddith* of Shām.

[1] Biographical notes taken from al-Ghunaymī, ʿAbd al-Ghani. *Tuḥfah al-nussāk fī faḍl al-siwāk*. 2nd edn. Beirut: Dār al-Bashā'ir al-Islāmiyyah, Beirut, 1431/2010.

Shaykh 'Abd al-Ghanī al-Ghunaymī al-Maydānī was renowned for his knowledge, virtue, scrupulousness and abstinence of the world, as well as his great intellect and insight. As such, he gained reverence and repute, and held an honourable rank amongst the people of Damascus. When civil strife arose between the Muslims and Christians of Damascus in the year 1277 AH, he attained the memorable honour of extinguishing it with his enlightened knowledge and wisdom.

In terms of his students, many of the scholars of Damascus and other countries were his pupils and studied fiqh under him. Amongst the most famous pupils of his and those who gained knowledge from him was the great 'Allāmah Imam Ṭāhir al-Jazā'irī, the author of masterful works and a scholar of various arts and sciences. 'Allāmah Muḥammad Kurd, the chairman of the scholarly Council in Damascus, said in his book *al-Mu'āṣirūn* (The Contemporaries) on the biography of his shaykh, Shaykh Ṭāhir al-Jazā'irī, speaking on the most prominent of his shaykhs:

> Then he forged links with the scholar of his age, Shaykh 'Abd al-Ghanī al-Maydānī al-Ghunaymī, who was a jurist, knower of his time, possessor of vast foresight, far from bigotry and stagnation, and treading in the footsteps of the righteous early Muslim community (*al-salaf al-ṣāliḥ*) due to his piety and abstinence.

Ustādh Kurd also said in the above-mentioned book of his, on the biography of Ustādh Sa'īd al-Shartūnī, the Lebanese Christian and author of *Aqrab al-mawārid fī al-lughah*:

> During his stay in Damascus, he studied Ḥanafī fiqh under the greatest jurist of his age, 'Allāmah 'Abd al-Ghanī al-Ghunaymī al-Maydānī, the pupil of the master of the latter-day jurists, 'Allāmah al-Sayyid Muḥammad [Ibn] 'Ābidīn, the author of *al-Ḥāshiyah*.

The author—may Allah Most High have mercy on him—did not author many books; however, the few he did author were marked by his meticulousness and expertise in a wide array of sciences. His most famous work is arguably *al-Lubāb fī sharḥ al-Kitāb* in Ḥanafī fiqh, a commentary on 'the Book' (*al-Kitāb*), which when unrestrictedly mentioned by the Ḥanafī jurists refers to the book *Mukhtaṣār al-Qudūrī* (Qudūrī's Abridgement). Al-Qudūrī is the Imam, the jurist, the *muḥaddith*, Abū al-Ḥusayn Aḥmad ibn Muḥammad al-Qudūrī al-Baghdādī, the final leader of the Ḥanafīs in Iraq in his age. He was born in 362 AH and passed away in 428 AH—may Allah Most High have mercy on him. He was one of the shaykhs of Ḥāfiẓ al-Khaṭīb al-Baghdādī, the author of *Ta'rīkh Baghdād* (History of Baghdad). The latter mentioned al-Qudūrī in this work and lavished him with praise.

Al-Qudūrī's text is amongst the reliable books of the school, taught and studied by the Ḥanafīs from the time of its author until our times. For this reason, Shaykh al-Maydānī paid special attention to it and wrote a commentary on it. He expended a great deal of effort in it, notwithstanding its brevity, and he relied on the chosen positions of the school. It gained acclaim in his lifetime and after his death. The author also has a commentary on the acclaimed text on creed *'Aqidah al-Imām al-Ṭaḥāwī*, which is published and is popular amongst scholarly circles.

Shaykh al-Maydānī passed away in Damascus in the year 1298 AH. May Allah Most High have mercy on him.

INTRODUCTION

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the All-merciful, the Compassionate

الْـحَمْدُ للهِ رَبِّ الْعَالَـمِينَ، وَصَلَّى اللهُ عَلَى سَـيِّدِنَا مُحَمَّدٍ وَعَلَى آلِـهِ وَصَحْبِهِ وَسَلَّمَ.

All praise is due to Allah, the Lord of the Worlds; and may Allah bless our master Muhammad, his family and his Companions, and give them peace.

أَمَّا بَعْدُ: فَيَقُولُ الْعَبْدُ الْفَقِيرُ الْجَانِي عَبْدُ الْغَنِيِّ الْغُنَيمِيُّ الْمَيْدَانِيُّ، وَفَّقَهُ مَوْلَاهُ لِمَا يَرْضَاهُ، وَتَوَلَّى رُشْدَهُ وَهُدَاهُ.

To proceed: The impoverished, sinful slave ʿAbd al-Ghanī al-Ghunaymī al-Maydānī—may his Master enable him to do that which pleases Him and attend to his uprightness and guidance—says:

هَذِهِ وَرَقَاتٌ قَلِيلَةٌ، أَرْجُو مِنْ فَضْلِ اللهِ تَعَالَى أَنْ تَكُونَ بِالنَّفْعِ جَزِيلَةً، أَذْكُرُ فِيهَا فَرَائِضَ الدِّينِ وَوَاجِبَاتِهِ عَلَى عَامَّةِ الْـمُؤْمِنِينَ، قَدِ الْتَمَسَهَا مِنِّي بَعْضُ الْـمُحِبِّينَ، وَالْإِخْوَانِ الصَّادِقِينَ، وَسَمَّيْتُهَا (إِسْعَافُ الْـمُرِيدِينَ لِإِقَامَةِ فَرَائِضِ الدِّينِ).

These are a few pages that I hope will be of immense benefit through the benevolence of Allah Most High. I have mentioned herein the religious obligations and duties for the generality of the believers, after one of the admirers and true brothers sought [such instruction] from me. I have entitled it *The Seekers' Aid in Upholding the Religious Duties*.

THE FIRST OBLIGATION

فَأَقُولُ: أَوَّلُ فَرْضٍ عَلَى كُلِّ مُكَلَّفٍ الْإِيمَانُ، وَالْإِسْلَامُ، وَهُمَا لَفْظَانِ مُتَلَازِمَانِ، غَيْرَ أَنَّ الْإِيمَانَ: وَظِيفَةُ الْجَنَانِ، وَالْإِسْلَامُ: وَظِيفَةُ الْأَرْكَانِ، كَمَا جَاءَ مُفَسَّرًا فِي حَدِيثِ جِبْرِيلَ عَلَيْهِ السَّلَامُ، حَيْثُ قَالَ: أَخْبِرْنِي عَنِ الْإِسْلَامِ، أَخْبِرْنِي عَنِ الْإِيمَانِ.

I say: The first obligation on every legally-responsible person is faith (*īmān*) and Islam. These two are almost inseparable terms; however, faith is the function of the hearts, whereas Islam is the function of the limbs, as has been explained in the hadith of Jibrīl, wherein he said, 'Tell me about Islam... Tell me about faith (*īmān*).'

FAITH (*ĪMĀN*)

فَأَمَّا الْإِيمَانُ: فَالتَّصْدِيقُ بِالْقَلْبِ بِمَا جَاءَ بِهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ اللهِ تَعَالَى، وَهُوَ الْإِيمَانُ بِاللهِ تَعَالَى، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَالْقَدَرِ كُلِّهِ، خَيْرِهِ وَشَرِّهِ مِنَ اللهِ تَعَالَى.

As for faith, it is the heart's conviction in all that the Prophet ﷺ conveyed from Allah Most High, which is to have faith in Allah Most High, His angels, His Revealed Scriptures, His messengers, the Last Day and preordination (in its entirety, the good of it and its bad, as coming from Allah Most High).

Allah Most High and His attributes

ثُمَّ الْإِيمَانُ بِاللهِ تَعَالَى هُوَ التَّصْدِيقُ بِأَنَّهُ مَوْجُودٌ، وَاجِبُ الْوُجُودِ، مُتَّصِفٌ بِالْقِدَمِ، وَالْبَقَاءِ، وَالْوَحْدَانِيَّةِ، وَالْقِيَامِ بِنَفْسِهِ، وَالْمُخَالَفَةِ لِلْحَوَادِثِ.

Faith in Allah Most High is to be convinced that He exists, and is necessarily existent,[2] whilst being characterised by pre-eternality,[3] everlastingness,[4] oneness,[5] self-subsistence[6] and is dissimilar to that which is originated.[7]

---

[2] What is meant by the 'necessary' (*wājib*) is that which exists and does not admit negation, such as Allah Most High's essence and attributes.

[3] His existence has no beginning, and it is impossible for Him to be originated.

[4] He has no end to His existence, and it is impossible for Him to perish.

[5] He has no peer that externally exists, meaning there is no essence of apparent existence that resembles His Most High's essence, nor possesses an attribute that resembles any of His attributes or an act that resembles any of His acts. Rather, no one possesses any act alongside Him, and nor is His essence compounded of two or more parts like our essences, as they are compounded of flesh, blood, veins, bones and nerves, which are from amongst the attributes of created beings, whereas Allah is transcendent above that. Moreover, His attributes are not compounded. The theologians have explicated that He does not have two attributes which share the same name and quality, such as two attributes of power, two attributes of will or two attributes of knowledge; rather, His power is one, His will is one and His knowledge is one.

[6] What is meant by Allah being self-subsistent is that He is not in need of a locus (*maḥall*) or a determiner (*mukhaṣṣiṣ*). His not needing a locus means that He does not require a place in which to exist. Thus He is not an attribute whose existence is contingent upon another.

[7] He is dissimilar to creation in that He is neither a body that occupies a place, nor an accident that subsists within a body. He, Glorified is He, is dissimilar to all of creation, be it a man, an angel, a jinn and so forth. Thus it is inconceivable for Him to be ascribed with attributes of created beings, like walking, sitting and having limbs. He is transcendent from having limbs, such as a mouth, an eye, an ear and so forth. He does not resemble bodies, whether in quantifiability or susceptibility to divisibility, nor is He a substance occupied by substances or an accident occupied by other accidents. Nay, He does not resemble any being, nor does any being resemble Him. He is not delimited by magnitude, enclosed by limits or encompassed by the earth and the heavens. *There is nothing whatsoever like unto Him, and He is the All-Seeing, the All-Hearing* (Qur'an, 42:11).

لَهُ ذَاتٌ لَا تُشْبِهُ الذَّوَاتِ، وَصِفَاتٌ لَا تُشْبِهُ الصِّفَاتِ.

He has an essence that does not resemble [other] essences; and attributes that do not resemble the attributes [of others].

فَمِنْ صِفَاتِهِ الْعَلِيَّةِ: الْحَيَاةُ، وَالْعِلْمُ، وَالْقُدْرَةُ، وَالْإِرَادَةُ، وَالسَّمْعُ، وَالْبَصَرُ، وَالْكَلَامُ الَّذِي لَيْسَ بِحَرْفٍ وَلَا صَوْتٍ.

Among the attributes of His Most High's essence is: life,[8] knowledge,[9] omnipotence,[10] will,[11] hearing,[12] sight[13] and speech which does not consist of letter[s] and sound[s].[14]

فَهُوَ حَيٌّ، عَلِيمٌ، قَادِرٌ، مُرِيدٌ، سَمِيعٌ، بَصِيرٌ، مُتَكَلِّمٌ.

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[8] Life is an attribute of Allah Most High's essence that allows Him to be characterised by the attributes of cognisance, such as knowledge, hearing and sight.

[9] Omniscience is a pre-eternal attribute of Allah Most High's essence, through which something is disclosed in an encompassing manner without being preceded by obscurity. It relates to all things necessary, possible and impossible.

[10] Allah's omnipotence is an attribute of His Most High's essence which causes those things possible to come in or out of existence. It is impossible that He be debilitated from anything whose existence is possible.

[11] Will is a pre-eternal attribute of His Most High's essence which particularises a possible entity with something that is possible in respect to it. It is impossible for Him to be under compulsion.

[12] Hearing is a pre-eternal attribute of His Most High's essence through which all things that exist are revealed, but not in the same manner that they are disclosed by His knowledge. It is impossible for Him to be attributed with deafness.

[13] Sight is a pre-eternal attribute of His Most High's essence through which all things that exist are revealed to Him, but not in the same manner that they are disclosed by His knowledge. It is impossible for Him to be attributed with blindness.

[14] Speech, when used to denote the pre-eternal attribute, is defined as a quality that is attributed to Allah Most High's essence, which bears no resemblance to the speech of creation: not comprising of sounds that result in between the infiltration of air or bodies rebounding, nor letters that cease by the closing of the lips or movement of the tongue.

Thus He is alive, omniscient, omnipotent, willing, all-hearing, all-seeing and speaking.

وَيَسْتَحِيلُ عَلَيْهِ تَعَالَى أَضْدَادُ هَذِهِ الصِّفَاتِ، وَكُلُّ وَصْفٍ لَا يَلِيقُ بِتِلْكَ الذَّاتِ الْعَلِيَّةِ.

The opposites of these attributes are impossible in respect to Him Most High,[15] and likewise is every description unbefitting that Exalted Essence.

وَيَجُوزُ فِي حَقِّهِ تَعَالَى فِعْلُ كُلِّ مُمْكِنٍ، وَتَرْكُهُ.

Yet, in respect to Him Most High, it is possible for Him to do or leave anything whose existence is possible.[16]

The Revealed Scriptures

وَالْإِيمَانُ بِالْكُتُبِ هُوَ التَّصْدِيقُ بِجَمِيعِ كُتُبِ اللهِ تَعَالَى، الْمُنَزَّلَةِ عَلَى أَنْبِيَائِهِ عَلَيْهِم الصَّلَاةُ وَالسَّلَامُ، وَأَنَّهَا كَلَامُ اللهِ تَعَالَى. لَا تَفَاوُتَ فِيهَا إِلَّا بِالنَّفْعِ، وَالْخَصَائِصِ.

Faith in the Revealed Scriptures is to have conviction in all of Allah Most High's Scriptures that He has revealed to His prophets ﷺ and that they are Allah Most High's speech.[17] There is no disparity between them except through the [type of] benefit and distinctive qualities [that they possess].

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[15] What is meant by the 'impossible' (*mustaḥīl*) is that which is negated and does not admit existence, such as Allah having a partner.

[16] What is meant by the 'possible' (*jā'iz*) is that which equally admits existence and non-existence, such as the creation of the heavens and the earth.

[17] The meaning of them being the speech of Allah is that no one has had any acquisition (*kasb*) (i.e. part to play) in their composition. Rather, it is Allah Most High who alone is responsible for their composition: He created it on the tongue of Jibrīl, who in turn dictated it to the messengers. They denote meanings that if the veils were to be lifted, and we heard His pre-eternal speech, we would understand those, and other, meanings.

وَأَفْضَلُهَا الْقُرْآنُ الْعَظِيمُ. وَهُوَ نَاسِخٌ لِلْجَمِيعِ، وَلَا يُنْسَخُ وَلَا يُبَدَّلُ مَدَى الْأَزْمَانِ.

The best of them is the majestic Qur'an. It abrogates all the previous scriptures and is not itself abrogated, nor will it be distorted throughout the passages of time.[18]

The Messengers ﷺ

وَالْإِيمَانُ بِالرُّسُلِ هُوَ التَّصْدِيقُ بِأَنَّهُمْ أَفْضَلُ عِبَادِ اللهِ، وَأَفْضَلُهُمْ سَيِّدُنَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ، صَلَوَاتُ اللهِ وَسَلَامُهُ عَلَيْهِمْ أَجْمَعِينَ. وَأَنَّهُمْ عُقَلَاءُ، أُمَنَاءُ، مُبَلِّغُونَ مَا أُمِرُوا بِتَبْلِيغِهِ، مَعْصُومُونَ مِنْ كُلِّ عَيْبٍ حِسِّيٍّ، وَمَعْنَوِيٍّ مُخِلٍّ بِمَقَامِهِم الشَّرِيفِ.

Faith in the messengers is to have the conviction that they are the best of Allah's servants.[19] The best of them is our master Muhammad, the master of the messengers—may Allah's benedictions and peace be upon them all. Moreover, one is to believe that they are highly intelligent, trustworthy, convey all that they have been commanded to convey, and are protected from every tangible and intangible blemish that may compromise their honourable rank.[20]

وَيَسْتَحِيلُ عَلَيْهِمْ أَضْدَادُ هَذِهِ الصِّفَاتِ. وَتَجُوزُ عَلَيْهِم الْأَعْرَاضُ الْبَشَرِيَّةُ الَّتِي لَا تُؤَدِّي إِلَى نَقْصٍ فِي مَرَاتِبِهِم الْعَلِيَّةِ، كَالْأَكْلِ، وَالْجُوعِ، وَالنِّكَاحِ، وَالْأَمْرَاضِ غَيْرِ الدَّنِيَّةِ.

The opposite of these attributes are impossible in respect to them. Nonetheless, human characteristics that do not lead to the deprecation of their lofty ranks—such as eating, hunger, marriage and non-degrading ailments—are possible in respect of them.

The Last Day

وَالْإِيمَانُ بِالْيَوْمِ الْآخِرِ هُوَ التَّصْدِيقُ بِيَوْمِ الْقِيَامَةِ، وَمَا حَوَاهُ مِنَ الْبَعْثِ، وَالْحَشْرِ، وَالْحِسَابِ، وَالْمِيزَانِ، وَالْجَنَّةِ، وَالنَّارِ، وَمَا أَعَدَّهُ اللهُ لِلْمُتَّقِينَ مِنَ النَّعِيمِ الَّذِي لَا يَنْفَدُ، وَمَا تَوَعَّدَ بِهِ لِلْمُخَالِفِينَ مِنَ الْعَذَابِ الْأَلِيمِ الْمُؤَبَّدِ.

Faith in the Last Day is to have conviction in Resurrection Day and what it comprises, such as the Resurrection (*ba'th*), the Assembly (*ḥashr*), the Accountability (*ḥisāb*), the Scale

[18] It is also obligatory to believe in some of them in particular; and they are: (1) the Criterion (al-Furqān) that was revealed to our Prophet ﷺ; (2) the Torah, which was revealed to Mūsā; (3) the Gospel (al-Injīl), which was revealed to our master 'Īsā; 4) and the Psalms (al-Zabūr), which were revealed to Dāwūd—may Allah's prayers and salutations be upon them all. Furthermore, it is obligatory to believe that Allah Most High revealed scriptures which no one knows of except Him.

[19] It is obligatory to believe that no one knows their number except Allah Most High, because of His Most High's words: *there are those amongst them whom We have related to you, and those amongst them whom We have not related to you* (Qur'an 40:78). However, one must specifically believe in those whom Allah Most High has expressly mentioned; these are twenty-five messengers: (1) Ibrāhīm; (2) Isḥāq; (3) Ya'qūb; (4) Nūḥ; (5) Dāwūd; (6) Sulaymān; (7) Ayyūb; (8) Yūsuf; (9) Mūsā; (10) Hārūn; (11) Zakariyyā; (12) Yaḥyā; (13) 'Īsā; (14) Ilyās; (15) Ismā'īl; (16) al-Yasa'; (17) Yūnus; (18) Lūṭ; (19) Hūd; (20) Idris; (21) Shu'ayb; (22) Ṣāliḥ; (23) Dhū al-Kifl; (24) Ādam; (25) and our master Muhammad ﷺ. What is meant by knowing these messengers who have been mentioned in the Qur'an is that a legally-responsible person does not deny anyone of them after being taught them. What is not intended is that he memorise their names and be able to enumerate them.

[20] The following attributes are necessary in respect to the messengers ﷺ:
(1) veracity;
(2) infallibility;
(3) conveying what they have been ordered to convey;
(4) and intelligence.
Lying, betrayal, concealing anything of what they have been ordered to convey and feeble-mindedness are impossible in respect to them.

(*mīzān*), the Bridge (*ṣirāṭ*), Paradise, Hellfire, and what Allah has prepared for the God-conscious of unending bliss; and what He has threatened the opponents of everlasting painful torment.

Preordination

وَالْإِيمَـانُ بِالْقَدَرِ هُوَ التَّصْدِيقُ بِأَنَّ مَا كَانَ وَمَا يَكُونُ هُوَ بِتَقْدِيرِ اللهِ تَعَالَى، خَيْرًا كَانَ أَوْ شَرًّا، نَفْعًا كَانَ أَوْ ضَرًّا.

Faith in preordination is to have conviction in that which has occurred and what will occur is by Allah Most High's preordainment, whether it is good or bad, beneficial or harmful.

ISLAM

وَأَمَّا الْإِسْلَامُ، فَهُوَ التَّسْلِيمُ لِـمَـا جَاءَ بِهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ رَبِّهِ، وَهُوَ كَمَـا فِي الْحَدِيثِ: (شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةَ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ إِن اسْتَطَاعَ إِلَيْهِ سَبِيلًا).

As for Islam, it is the submission to what the Prophet ﷺ has conveyed from his Lord; and it is, as [mentioned] in the hadith, as '... the testimony that there is no god except Allah and that Muhammad is the messenger of Allah, establishing the prayer, paying the zakat, fasting in Ramadan and making the hajj to the House if one is able'.[21]

وَالتَّسْلِيمُ لِلشَّهَادَتَيْنِ هُوَ الْإِتْيَانُ بِهِمَـا. وَالْأَرْبَعَةُ الْبَاقِيَةُ نَذْكُرُهَا فِي أَرْبَعَةِ أَبْوَابٍ لِأَجْلِ الْإِيضَاحِ مِنْ غَيْرِ إِطْنَابٍ.

[21] The hadith is agreed-upon, namely it has been narrated by Imams al-Bukhārī and Muslim in their respective *ṣaḥīḥ* collections.

Submission to the two testimonies is to pronounce them. We shall mention the remaining four in four [individual] chapters[22] for the purpose of clarity, without long-windedness.

[22] On the subjects of prayer, zakat, fasting and hajj.

I

ON ESTABLISHING THE PRAYER

فِي إِقَامِ الصَّلَاةِ

وَهُوَ الْإِتْيَانُ بِهَا مُقَوَّمَةً بِشُرُوطِهَا وَأَرْكَانِهَا.

It [i.e. the obligation to establish the prayer] is to perform it together with its conditions and integrals.

CONDITIONS OF THE PRAYER

فَشَرَائِطُهَا سِتَّةٌ، وَهِيَ: الطَّهَارَةُ مِن الْحَدَثِ، وَالطَّهَارَةُ مِن الْخَبَثِ، وَسَتْرُ الْعَوْرَةِ، وَاسْتِقْبَالُ الْقِبْلَةِ، وَالْوَقْتُ، وَالنِّيَّةُ.

Its conditions are six;[23] they are:

1. purification from ritual impurity;
2. purification from filth;
3. covering one's nakedness (*'awrah*);
4. facing the qiblah;

[23] Whoever omits any of the above-mentioned conditions before the prayer or after its commencement, then his prayer is invalid and it is obligatory upon him to repeat it. These conditions are discussed in more detail on p. 21.

5. the [commencement of the prayer] time;[24]
6. and the intention [to perform the prayer].

INTEGRALS OF THE PRAYER

وَأَرْكَانُهَا أَيْضًا سِتَّةٌ، وَهِيَ: تَكْبِيرَةُ الْإِحْرَامِ، وَالْقِيَامُ، وَالْقِرَاءَةُ، وَالرُّكُوعُ، وَالسُّجُودُ، وَالْقُعُودُ الْأَخِيرُ قَدْرَ التَّشَهُّدِ.

Its integrals are also six; they are:[25]

1. the *takbīrah* for *iḥrām* [i.e. the commencement of the prayer];
2. standing;
3. recitation [of the Qur'an];
4. bowing;
5. prostration;
6. and the final sitting for the duration it takes to read the Testification of Faith (*tashahhud*).

ثُمَّ الطَّهَارَةُ مِن الْحَدَثِ عَلَى قِسْمَيْنِ: طَهَارَةٌ مِن الْحَدَثِ الْأَصْغَرِ، وَهِيَ الْوُضُوءُ، وَطَهَارَةٌ مِن الْحَدَثِ الْأَكْبَرِ، وَهِيَ الْغُسْلُ.

In addition, purification from ritual impurity is of two types:

1. purification from the lesser ritual impurity, which is ablution (*wuḍū'*);
2. purification from the greater ritual impurity, which is the purificatory bath (*ghusl*).

[24] Furthermore, it is obligatory for one to be certain that the prayer time has commenced. In contrast, one's prayer is invalid if one prays with doubt about its commencement. al-Ṭaḥṭāwī, Aḥmad. *Ḥāshiyah al-Ṭaḥṭāwī 'alā Marāqī al-falāḥ*. 3rd edn. offset of al-Bulāq; Beirut: Dār al-Īmān, 1318/1897, 117.

[25] Whoever omits any one of these integrals, whether deliberately or forgetfully, without a valid reason, then his prayer is invalid and it is obligatory for him to repeat it.

LESSER RITUAL IMPURITY AND WHAT NULLIFIES ABLUTION

فَالْحَدَثُ الْأَصْغَرُ مَا يَنْقَضُ الْوُضُوءَ، وَهُوَ كُلُّ مَا خَرَجَ مِن السَّبِيلَيْنِ إِلَّا رِيحَ الْقُبُلِ، فِي الْأَصَحِّ. وَنَجَاسَةٌ سَائِلَةٌ مِنْ غَيْرِهِمَا، كَدَمٍ، وَقَيْحٍ. وَالْقَيْءُ إِذَا مَـلَأَ الْفَمَ، وَهُوَ مَا لَا يَنْطَبِقُ عَلَيْهِ الْفَمُ إِلَّا بِتَكَلُّفٍ. وَنَوْمٌ لَمْ تَتَمَكَّنْ فِيهِ الْـمَقْعَدَةُ مِن الْأَرْضِ. وَإِغْمَـاءٌ، وَجُنُونٌ، وَسُكْرٌ. وَقَهْقَهَةُ بَالِغٍ يَقْظَانَ فِي صَلَاةٍ ذَاتِ رُكُوعٍ وَسُجُودٍ.

The lesser ritual impurity is that which nullifies the ablution. It is:

1. anything that exits the two passages [even if it is a worm or a stone], with the exception of wind from the front passage, according to the more correct opinion;
2. [the emission of] flowing impurity from other than them [i.e. the front and the back passage], such as blood or pus;[26]
3. vomiting, if it fills the mouth, whereby the mouth is unable to close except with difficulty;
4. sleeping without one's posterior firmly seated on the ground [or any other surface];
5. fainting;
6. insanity;
7. intoxication;
8. and loud laughter audible to others from someone pubescent and awake during a prayer consisting of bowing and prostrating.[27]

وَطَهَارَتُهُ: بِالْوُضُوءِ بِالْـمَاءِ الْـمُطْلَقِ عِنْدَ وُجُودِهِ، وَالتَّيَمُّمِ عِنْدَ فَقْدِهِ.

[26] This refers to its emission from any part of the body if it exceeds its place of emission, even slightly.

[27] Thus it excludes the funeral prayer, as it does not consist of bowing and prostrating.

The purification from the lesser impurity is by [performing] ablution with absolute water when present,[28] and by dry ablution (*tayammum*) when absent.[29]

THE OBLIGATORY ACTS OF ABLUTION

وَفُرُوضِ الْوُضُوءِ أَرْبَعَةٌ: غَسْلُ الْوَجْهِ، وَحَدُّهُ: مِنْ مَبْدَأِ سَطْحِ الْجَبْهَةِ إِلَى أَسْفَلِ الذَّقَنِ طُولًا، و ما بَيْنَ شَحْمَتَي الْأُذُنَيْنِ عَرْضًا.

[28] Ablution is valid with rainwater or any water that springs forth from the earth as long as nothing happens to it that changes it and it is no longer called 'water'. Consequently, water is of various types:

1. purifying water with which one can perform ablution without any dislike: it is the type of water mentioned above;
2. purifying water with which one can perform ablution, though to use it is disliked in the presence of other water (that is not legally disliked): it is a small quantity of water (defined as the surface area of which is less than ten arm's length by ten, and it is not flowing) from which a cat has drunk or any bird of prey (any bird that hunts with its talons) or free-range chicken (that eats faeces and impurities);
3. water that is pure in itself, but with which it is invalid to perform ablution: this is used water, water extracted from vegetables and fruits, rosewater, flower water and water from chickpeas and broad beans and so forth. This type of water is pure, and it is valid to remove impurities with it, but it is invalid to use it for ablution or ritual bathing;
4. and impure water: it is a small quantity of water in which an impurity has fallen or from which a dog, a pig or any predatory animal (like a wolf) has drunk.

It is valid to perform ablution with turbid water as long it has not lost its viscosity and ability to flow.

[29] Three things are unlawful for someone in a state of lesser ritual impurity:

1. the prayer, even a part of it, such as the prostration for recitation (*sajdah al-tilāwah*);
2. touching the *muṣḥaf*. Similarly, it is unlawful to touch a translation of the Qur'an: 'By consensus [of the Ḥanafī scholars], it is unlawful [to touch the Qur'an], even if it is written in Persian [which here means any language other than the Arabic]... As for touching other than the *muṣḥaf*, it is only unlawful to touch the written script and not the blank margins.' al-Ṭaḥṭāwī, Aḥmad. *Ḥāshiyah al-Ṭaḥṭāwī*, 77;
3. and circumambulating the Kaaba.

وَغَسْلُ الْيَدَيْنِ، مَعَ الْمِرْفَقَيْنِ. وَغَسْلُ الرِّجْلَيْنِ مَعَ الْكَعْبَيْنِ. وَمَسْحُ رُبُعِ الرَّأْسِ.

The obligatory acts of ablution are four:

1. washing the face [once]. Its vertical boundary is from the beginning of the top of the forehead to the bottom of the chin; and [its boundary] horizontally is what is between the two earlobes;[30]
2. washing the hands [up to] and including the elbows [once];
3. washing the feet [up to] and including the ankles [once];
4. and wiping a quarter of the head [once].[31]

THE GREATER RITUAL IMPURITY (*AL-ḤADATH AL-AKBAR*)

وَالْحَدَثُ الْأَكْبَرُ: الْجَنَابَةُ، بِخُرُوجِ الْـمَنِيِّ إِلَى ظَاهِرِ الْجَسَدِ إِذَا انْفَصَلَ عَنْ مَقَرِّهِ بِشَهْوَةٍ. وَتَوَارِي حَشَفَةٍ أَوْ قَدْرِهَا مِنْ مَقْطُوعِهَا فِي أَحَدِ سَبِيلَيْ آدَمِيٍّ حَيٍّ. وَإِنْزَالِ الْـمَنِيِّ بِوَطْءِ مَيْتَةٍ أَوْ بَهِيمَةٍ. وَوُجُودِ مَاءٍ رَقِيقٍ بَعْدَ النَّوْمِ. وَوُجُودِ بَلَلٍ ظَنَّهُ مَنِيًّا بَعْدَ إِفَاقَتِهِ مِنْ سُكْرٍ وَإِغْمَـاءٍ. وَالْحَيْضِ، وَالنِّفَاسِ.

The greater ritual impurity (*janābah*) is [caused] by [the following]:

[30] Whoever has a thick beard that conceals the skin needs only to wash the surface of the beard, as opposed to someone who has a sparse beard that does not conceal the skin, in which case he must wash the skin visible underneath it. Ibid. 32.

[31] In addition, the conditions for the validity of ablution are:

1. one washes the limbs completely without leaving even a speck unwashed;
2. removing anything that prevents water reaching the skin, such as wax, paint, etc.;
3. and that nothing which nullifies the ablution (such as bleeding) is emitted during it.

1. the emission of seminal fluid to one's outer body if it separates from its point of origin through desire;
2. the disappearance of the head of the penis, or its length from one that is severed, in one of one of the two passages [i.e. the vagina and anus][32] of a living human being [even without ejaculation];
3. ejaculation of seminal fluid through intercourse with a dead woman or an animal;
4. finding a fine watery fluid [on one's body or clothing that one believes to be seminal fluid] after sleeping;[33]
5. finding wetness [on one's body or clothing] that one believes to be seminal fluid after regaining consciousness from intoxication or fainting;
6. and [after purity (*ṭuhr*) from] menses or lochia.

وَطَهَارَتُهُ: بِالْغُسْلِ أَو التَّيَمُّمِ أَيْضًا.

The purification from the greater ritual impurity is by [performing] the purificatory bath or dry ablution [if the conditions for its validity are met].[34]

[32] Anal intercourse is unlawful by the consensus of the scholars and considered an enormity by some scholars as the Prophet ﷺ has cursed the one who commits it, as in the hadith narrated by Ibn Mājah and Aḥmad, 'Allah will not look at man who has intercourse with his wife through the anus,' and the hadith narrated by Abū Dāwūd, 'Accursed is the one who approaches his wife through her anus.'

[33] A purificatory bath is not required because of the emission of pre-ejaculate (*madhy*)—a thin white fluid that is emitted when one is aroused and not during the climax, and which is not emitted by way of effusion and nor does one sense its emission.

[34] Five acts are unlawful for someone in a state of greater ritual impurity:

1. the prayer, even a part of it, such as the prostration for recitation (*sajdah al-tilāwah*);
2. touching the *muṣḥaf*;
3. circumambulating (*ṭawāf*) the Kaaba;
4. reciting the Qur'an, even if it is less than a full verse, if it is recited with the intention of recitation of the Qur'an. Thus if one was to recite *al-Fātiḥah* [or the last three chapters of the Qur'an with the

The obligatory acts of the purificatory bath (ghusl)

وَفُرُوضُ الْغُسْلِ ثَلَاثَةٌ: الْـمَضْمَضَةُ، والإسْتِنْشَاقُ، وغَسْلُ سَائِرِ البَدَنِ.

The obligatory acts of the purificatory bath are three:

1. rinsing the mouth;
2. sniffing water up one's nose [up to the soft part of the nose];
3. and washing the entire body.

THE OBLIGATORY ACTS OF DRY ABLUTION (*TAYAMMUM*)

وَفُروْضُ التَّيَمُّـمِ: النِّـيَّةُ، وَمَسْـحُ الْوَجْـهِ، وَالذِّرَاعَـيْنِ بِالتُّرَابِ، أَوْ مَـا هُـوَ مِنْ جِنْسِـهِ، كَالْـحَجَرِ، وَالرَّمْلِ، وَنَحْوِهِمَا، بِجَمِيعِ الْيَـدِ أَوْ أَكْثَرِهَا، بِضَرْبَتَيْنِ، أَوْ مَا يَقُومُ مَقَامَهُمَـا.

The obligatory acts of dry ablution are:

1. the intention;[35]
2. wiping one's face;
3. and [wiping] forearms with soil or that which is classified as such, such as stones, sand and the like,[36] with all of one's hand or most of it, with two strikes or by that which is a substitute for them.

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intention of protection], or other verses that bear the meaning of supplication, and one did not intend the recitation of the Qur'an, then that is permissible. 'Ābidīn, 'Alā' al-Dīn. *al-Hadiyyah al'Alā'iyyah*. 6th edn. Damascus: Maktabah al-Imām al-Awzā'ī, 1426/2005, 44;

5. and entering a mosque.

[35] The intention is a condition for the validity of dry ablution, as opposed to wet ablution and the purificatory
bath); it is with his words, 'I have intended the dry ablution for the prayer to be permissible for me to perform (*istibāḥah*).'

[36] These substances include soil, sand, lime, antimony, sulphur, concrete and all types of stones. al-Ṭaḥṭāwī, Aḥmad. *Ḥāshiyah al-Ṭaḥṭāwī*, 64.

THE CONDITIONS FOR THE VALIDITY OF DRY ABLUTION

وَشَرْطُ صِحَّتِهِ: وُجُودُ الْعُذْرِ الْـمُبِيحِ لَهُ، كَبُعْدِهِ مِيلًا عَنْ الْمَاءِ وَلَوْ فِي الْـمِصْرِ. وَبَرْدٍ يَخَافُ مِنْهُ التَّلَفَ أَو الْـمَرَضَ. وَخَوْفِ عَدُوٍّ، وَعَطَشٍ، وَاحْتِيَاجٍ لِعَجْنٍ، لَا لِطَبْخِ مَرَقٍ، وَفَقْدِ آلَـةٍ. وَخَـوْفِ فَـوْتِ صَلَاةِ جَـنَازَةٍ، أَوْ عِيدٍ. وَلَيْسَ مِنَ الْعُذْرِ: خَوْفُ فَوْتِ الْجُمُعَةِ وَالْوَقْتِ.

The condition for its validity is the presence of an excuse that permits it, such as:

1. one being remote from water by the distance of a mile [i.e. half an hour or more if walking], even within a city;
2. [extreme] cold from which one fears loss [of life for limb] or illness;
3. fear of an enemy or thirst;
4. the need [for water] to make dough, not to cook broth;[37]
5. lack of an instrument [to extract water, i.e. such as a bucket and a rope];
6. and fear of missing the funeral or Eid prayer.

Fear of missing the Friday prayer and one of the five daily prayers is not a legitimate excuse permitting dry ablution.[38]

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[37] In the printed edition it reads وَاحْتِيَاجٍ لِعَجْنٍ، وَطَبْخِ غَيْرِ مَرَقٍ (the need [for water] to make dough and cook other than soup)', which after cross-referencing against the manuscript is realised to be a typographical error.

[38] Further legitimate excuses include:

1. fear of deterioration in illness or prolonging the recovery, such as someone with fever or suffering diarrhoea;
2. extreme cold climate whereby one fears loss of limb or illness;
3. and fear of missing the *Janāzah* or Eid prayer if one went off to perform ablution. As for fear of missing the daily prescribed prayer if one had to perform ablution or *ghusl*, then it is not a valid reason to perform *tayummum*. 'However, al-Ḥalabī said, "It is more prudent to perform *tayammum* and pray with it and then later repeat it [i.e. the prayer after performing ablution or *ghusl*]."'
Ibid. 64.

تَتِمَّةٌ

سُنَنِ الْوُضُوءِ وَالْغُسْلِ وَالتَّيَمُّمِ

يُسَنُّ فِي الْوُضُوءِ: التَّسْمِيَةُ. وَالنِّيَّةُ. وَغَسْلُ الْيَدَيْنِ إِلَى الرُّسْغَيْنِ ابْتِدَاءً. وَالسِّوَاكُ. وَالْمَضْمَضَةُ ثَلَاثًا وَلَوْ بِغَرْفَةٍ. وَالِاسْتِنْشَاقُ بِثَلَاثِ غَرَفَاتٍ. وَتَخْلِيلُ اللِّحْيَةِ الْكَثَّةِ، وَالْأَصَابِعِ. وَتَثْلِيثُ الْغَسْلِ. وَاسْتِيعَابُ الرَّأْسِ بِالْمَسْحِ مَرَّةً. وَمَسْحُ الْأُذُنَيْنِ. وَالدَّلْكُ. وَالْوِلَاءُ. وَالتَّرْتِيبُ. وَالْبَدَاءَةُ بِالْمَيَامِنِ، وَرُؤُوسِ الْأَصَابِعِ، وَمُقَدَّمِ الرَّأْسِ. وَمَسْحُ الرَّقَبَةِ لَا الْحُلْقُومِ.

SUPPLEMENT: SUNNAHS OF ABLUTION, THE PURIFICATORY BATH AND *TAYAMMUM*

Sunnahs of ablution

The following are sunnahs of ablution:

1. [beginning with] the name of Allah (*tasmiyah*);[39]
2. [beginning with] the intention;
3. washing the hands to the wrists at the beginning;
4. brushing the teeth using a tooth-stick (*siwāk*);[40]
5. rinsing the mouth thrice, even with a single scoop of water;
6. rinsing the nose with three separate scoops of water;[41]
7. combing one's thick beard with one's fingers (*takhlīl*);
8. [combing in between] the fingers;
9. washing [the limbs] thrice;
10. wiping the entire head once;
11. wiping the ears;
12. passing one's hand over the limbs as one washes them;
13. washing them uninterruptedly;
14. [observing the recommended] order;[42]
15. beginning [the washing] with the right limbs, the tips of the fingers/toes and front of the head [when wiping the head];
16. and wiping the nape, not the throat.[43]

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[39] The invocation:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ.

'In the name of Allah, the All-Merciful, the Compassionate.'
Bismillāhi r-raḥmāni r-raḥīm.

or:

بِسْمِ اللهِ الْعَظِيْمِ، وَالْحَمْدُ للهِ عَلَى دِيْنِ الْإِسْلَامِ.

Bismillāhi l-ʻaẓīm, wal-ḥamdu lillāhi ʻalā dīni l-Islām.
'In the name of Allah, the Exalted. All praise is due to Allah for the religion of Islam.'

[40] If one is unable to use the tooth-stick or it is unavailable, then one may use a toothbrush or one's thumb and index finger to brush the teeth horizontally, beginning by brushing the top right teeth, followed by the bottom right teeth with the thumb and then brushing the top left teeth and then finally the bottom left teeth with the index finger.

[41] Moreover, it is sunnah for one to rinse the mouth rigorously (*mubālaghah*) so that water reaches the top of the throat, unless one is fasting, in which case it is disliked, as it exposes the fast to the risk of becoming nullified.

[42] In other words, in relation to the washing of the limbs, one washes the limbs as per the order they are mentioned in the Qur'an.

[43] There are certain other actions which are considered to be part of the etiquette (*adab*) of ablution; these are the following:

1. wiping the nape, not the throat [although some say it is a sunnah, as the main text says];
2. facing the qiblah during its performance;
3. inserting one's little finger in one's ear canals [when wiping the ears after having wiped the head];
4. performing it before the commencement of the prayer time for someone who is not legally exempt (*maʻdhūr*);
5. not using too little water (such that it becomes similar to wiping);
6. that one's intention accompanies all of the actions;
7. performing the ablution in a clean place;
8. guarding one's clothing from splashes of used water;

Sunnahs of the purificatory bath

وَيُسَنُّ فِي الْغُسْلِ أَيْضًا: التَّسْمِيَةُ، وَالنِّيَّةُ، وَغَسْلُ الْيَدَيْنِ، وَنَجَاسَةٍ لَوْ كَانَتْ عَلَى بَدَنِهِ بِانْفِرَادِهَا، ثُمَّ الْوُضُوءُ كَوُضُوءِ الصَّلَاةِ. ثُمَّ يُفِيضُ الْمَاءَ عَلَى بَدَنِهِ ثَلَاثًا، وَيَبْتَدِئُ بِصَبِّ الْمَاءِ بِرَأْسِهِ، ثُمَّ مَنْكِبَيْهِ: الْأَيْمَنِ ثُمَّ الْأَيْسَرِ، وَيَدْلُكُ جَسَدَهُ.

The following are sunnah in the purificatory bath also:

1. [beginning with] the name of Allah (*tasmiyah*);
2. [beginning with] the intention;
3. washing the hands, and any filth if it is on one's body by itself;
4. followed by [performing] the ablution like the ablution for prayer;
5. then one pours water over one's body thrice, beginning by pouring the water over one's head, then one's shoulders: the right followed by the left;
6. and finally one passes one's hands over one's body [as one washes].

Sunnahs of dry ablution

وَيُسَنُّ فِي التَّيَمُّمِ: التَّسْمِيَةُ، وَالتَّرْتِيبُ، وَالْمُوَالَاةُ وَإِقْبَالُ الْيَدَيْنِ، وَإِدْبَارُهُمَا بَعْدَ وَضْعِهِمَا فِي التُّرَابِ، وَتَفْرِيجُ أَصَابِعِهِمَا، وَنَفْضُهُمَا.

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9. not seeking assistance from anyone else in washing and wiping; as for pouring water or asking someone to extract and bring water, then there is absolutely no offence therein, even if it is by his request;
10. that one drinks the remainder of the ablution water standing and facing the qiblah, as one does when drinking zamzam water;
11. passing the left-hand over the feet when washing them;
12. and wetting the limbs that are washed during ablution at the beginning of the ablution with water in winter, similar to oiling them.

'Ābidīn, 'Alā' al-Dīn. *al-Hadiyyah al'Alā'iyyah*, 27.

The following are sunnah in dry ablution:

1. [beginning with] the name of Allah (*tasmiyah*);
2. [observing the recommended] order [between wiping the limbs];[44]
3. [to wipe] uninterruptedly;
4. moving the hands forward and pulling them backwards after placing them on the earth;
5. spreading the fingers [when striking the earth];
6. and shaking [the dust off] them [i.e. the hands].

PURIFICATION FROM FILTH

وَالطَّهَارَةُ مِنَ الْخَبَثِ: طَهَارَةُ الْبَدَنِ وَالثَّوْبِ وَالْمَكَانِ الَّذِي يُصَلِّي فِيهِ مِنَ النَّجَاسَةِ الْمَانِعَةِ.

Purification from filth [entails]: purification of one's body, clothing and place on which one prays from preventative filth.

ثُمَّ النَّجَاسَةُ عَلَى قِسْمَيْنِ: غَلِيظَةٌ، وَخَفِيفَةٌ. فَالْغَلِيظَةُ: كَالدَّمِ السَّائِلِ، وَمَيْتَةِ كُلِّ ذِي دَمٍ سَائِلٍ، وَبَوْلِ مَا لَا يُؤْكَلُ لَحْمُهُ وَنَحْوِهِ، وَلُعَابِ سِبَاعِ الْبَهَائِمِ، وَخُرْءِ الدَّجَاجِ وَالْبَطِّ وَالْإِوَزِّ.

Physical impurity is of two types: heavy and light. The heavy is like:

- flowing blood;
- the carcass of every animal having flowing blood;
- the urine of that [animal] whose flesh is not [lawful to be] consumed and the like;
- the saliva of predatory animals;
- and the excrement of chickens, ducks and geese.

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[44] In other words, one wipes the face and then the arms.

وَالْخَفِيفَةُ: كَبَوْلِ الْفَرَسِ وَمَا يُؤْكَلُ لَحْمُهُ، وَخُرْءِ طَيْرٍ لَا يُؤْكَلُ.

The light is like: the urine of a horse and that [animal] whose flesh is [lawful to be] consumed, and the excrement of a bird that is not [lawful to be] consumed.

وَالْمَانِعُ مِن الْغَلِيظَةِ: مَا زَادَ عَلَى قَدْرِ الدِّرْهَمِ. وَمِن الْمُخَفَّفَةِ: مَا بَلَغَ رُبُعَ الثَّوْبِ أَو الْبَدَنِ.

The preventative [amount] of the heavy filth is what exceeds the size of a dirham,[45] and [the preventative amount] of the light filth is what reaches a quarter of the clothing or the body.[46]

وَيَطْهُرُ مُتَنَجِّسٌ بِنَجَاسَةٍ مَرْئِيَّةٍ، كَدَمٍ، بِزَوَالِ عَيْنِهَا وَلَوْ بِمَرَّةٍ، عَلَى الصَّحِيحِ، وَلَا يَضُرُّ بَقَاءُ أَثَرٍ شَقَّ زَوَالُهُ. وَغَيْرِ الْمَرْئِيَّةِ: بِغَسْلِهَا ثَلَاثًا، وَالْعَصْرِ كُلَّ مَرَّةٍ.

Anything defiled by filth visible to the eye, such as blood, is purified by the removal of its body, even if it is with a single wash, according to the correct position; and the remainder of any trace difficult to remove is of no consequence. [Filth] that is not visible to the eye [is removed] by washing it thrice, and rinsing it each time.

وَتَطْهُرُ النَّجَاسَةُ بِالْمَاءِ وَبِكُلِّ مَائِعٍ طَاهِرٍ مُزِيلٍ كَالْخَلِّ وَمَاءِ الْوَرْدِ وَنَحْوِهِمَا.

Filth is removed with water and with every pure cleansing liquid, such as vinegar, rosewater and the like.

45 This amounts approximately to the size of a fifty pence coin.
46 In other words, this refers to the item of clothing or limb which is stained by the filth.

COVERING ONE'S NAKEDNESS (*'AWRAH*)

وَسَتْرُ الْعَوْرَةِ: تَغْطِيَتُهَا بِمَا لَا يَصِفُ مَا تَحْتَهُ، وَلَوْ بِطِينٍ أَوْ حَرِيرٍ.

Covering one's nakedness (*'awrah*)[47] is to cover it with something that does not reveal what is under it, even if it is with mud or silk.

وَالْعَوْرَةُ مِنْ الرَّجُلِ: مِنْ تَحْتِ سُرَّتِهِ إِلَى أَسْفَلِ رُكْبَتِهِ. وَتَزِيدُ الْأَمَةُ بَطْنَهَا، وَظَهْرَهَا، وَجَنْبَيْهَا. وَالْحُرَّةُ كُلُّهَا عَوْرَةٌ إِلَّا وَجْهَهَا، وَكَفَّيْهَا، وَقَدَمَيْهَا.

The nakedness of a man is from below his navel to [just] under his knee.[48] A slave woman needs to cover—in addition [to what a man must cover]—her stomach, back and sides. A free woman is considered an *'awrah* entirely [meaning she needs to be covered] with the exception of her face, palms and feet.

وَالْمَانِعُ: ظُهُورُ رُبُعِ عُضْوٍ مِنْهَا. وَإِنْ تَفَرَّقَ الِانْكِشَافُ وَبَلَغَ مِقْدَارَ أَصْغَرِ عُضْوٍ مِنَ الْأَعْضَاءِ الْمُنْكَشِفَةِ: مَنَعَ، وَإِلَّا: لَا.

The preventative area is the exposure of a quarter of a limb from it [i.e. the *'awrah*].[49] If the exposure is dispersed [over more than one limb across the area of nakedness] and reaches the extent

47 This refers to the region of the body that needs to be covered in and out of prayer, except between a husband and wife.
48 This is the bare minimum that needs to be covered for his prayer to be valid, but the etiquette of the prayer demands that he cover the rest of the body with presentable clothing.
49 In other words, if a quarter of a limb from the area which is considered nakedness is uncovered during the prayer, the prayer is invalidated. If it is uncovered before the commencement of the prayer, without it being rectified before the commencement, then it prevents the validity of the prayer from the onset.

of the smallest limb exposed, it prevents [the validity of the prayer], otherwise [the validity is] not [effected].

وَاسْتِقْبَالُ الْقِبْلَةِ: التَّوَجُّهُ إِلَيْهَا، فَلِلْمُشَاهِدِ: عَيْنُهَا، وَلِغَيْرِهِ: جِهَتُهَا.
وَمَنِ اشْتَبَهَتْ عَلَيْهِ: تَحَرَّى، وَصَلَّى، وَلَا إِعَادَةَ عَلَيْهِ.

FACING THE QIBLAH.[50]

This entails turning towards it. For the one actually beholding it, ['facing'] it entails [turning face-to-face with the Kaaba] itself; and for anyone else, it entails [turning towards] its direction [with one's chest, with a forty-five degree margin for error on either side].[51] Whoever is uncertain about it must endeavour to estimate [as best they can in the circumstances] and pray [based on such an estimation]; and he is not obliged to repeat it.[52]

PRAYER TIMES

وَالْوَقْتُ لِلصُّبْحِ: مِنْ طُلُوعِ الْفَجْرِ الصَّادِقِ إِلَى قُبَيْلِ طُلُوعِ الشَّمْسِ.
وَلِلظُّهْرِ: مِنَ الزَّوَالِ إِلَى أَنْ يَصِيرَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ، أَوْ مِثْلَهُ سِوَى
ظِلِّ الاِسْتِوَاءِ. وَلِلْعَصْرِ: مِنْهُ إِلَى غُرُوبِ الشَّمْسِ. وَلِلْمَغْرِبِ: مِنْهُ
إِلَى غَيْبُوبَةِ الشَّفَقِ. وَلِلْعِشَاءِ وَالْوِتْرِ: مِنْهَا إِلَى طُلُوعِ الْفَجْرِ. وَلَا يُقَدَّمُ
الْوِتْرُ عَلَى الْعِشَاءِ؛ لِلتَّرْتِيبِ اللَّازِمِ.

1. The time for the dawn (*subh*) prayer is from the rise of the true dawn until just before sunrise.[53]

[50] The obligation to face the qiblah is lifted from a sick person who is unable to face it due to weakness.
[51] A. Daḥlān & M. H. Burhānī. *A Believer's Guide to Prayer*. Ist edn. England: Heritage press, 2014, 92.
[52] In other words, if after the prayer he realises that he faced the wrong direction, he is not obliged to repeat that prayer.
[53] The commencement of the prayer time is a condition for the validity of the prayer. Hence it is invalid to perform it beforehand, and it is impermissible to delay it until afterwards (except in the case of the prayers combined in 'Arafah and Muzdalifah, where one combines the prayers).

2. For the noon prayer (*ẓuhr*), it is from *zawāl* until the shadow of anything becomes twice its length or the same length as it, excluding the shadow at the time when the sun is at its zenith (*istiwā'*).
3. For the late noon prayer (*'aṣr*), it is from it [i.e. the end of the noon prayer time] until sunset.
4. For the sunset prayer (*maghrib*), it is from it [i.e. sunset] until the disappearance of the twilight.
5. For the nightfall prayer (*'ishā'*) and the *witr* prayer, it is from it [i.e. the twilight] until the rising of dawn.

The *witr* prayer is not to be performed before the nightfall prayer due to the compulsory order [between the two prayers].

وَلَا يُجْمَعُ بَيْنَ فَرْضَيْنِ فِي وَقْتٍ بِعُذْرٍ إِلَّا فِي عَرَفَةَ لِلْحَاجِّ، بِشَرْطِ
الْإِمَامِ الْأَعْظَمِ، وَالْإِحْرَامِ، فَيُجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ جَمْعَ
تَقْدِيمٍ. وَيُجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِمُزْدَلِفَةَ جَمْعَ تَأْخِيرٍ. وَلَمْ تَجُزِ
الْمَغْرِبُ فِي طَرِيقِ مُزْدَلِفَةَ.

Two obligatory prayers cannot be combined at a given time due to an excuse, except in 'Arafah for the pilgrims, on the condition of the supreme imam [leading them, and [that they are in a state of] *iḥrām*. [In such a case], the noon and the late noon prayers are combined as an early combination; and the sunset and nightfall prayers are combined in Muzdalifah as a delayed combination. The sunset prayer is invalid [if performed] en route to Muzdalifah.

وَالنِّيَّةُ: عَزْمُ الْقَلْبِ عَلَى فِعْلِ الصَّلَاةِ مِنْ غَيْرِ فَاصِلٍ أَجْنَبِيٍّ بَيْنَهَا
وَبَيْنَ التَّحْرِيمَةِ.

THE INTENTION:

The intention is the heart's resolve[54] to perform the prayer without any incompatible gap between it and the initiatory invocation (*taḥrīmah*).[55]

وَالشَّرْطُ: أَنْ يَعْلَمَ أَيَّ صَلَاةٍ يُصَلِّي بَدَاهَةً. وَيَكْفِي مُطْلَقُ النِّيَّةِ لِلنَّوَافِلِ. وَلَا بُدَّ مِنْ تَعْيِينِهَا لِلْفَرْضِ وَالْوَاجِبِ. وَلَوْ نَوَى فَرْضَ الْوَقْتِ جَازَ، إِلَّا فِي الْجُمْعَةِ.

The condition [for the validity of the intention in an obligatory prayer] is that one intuitively knows what prayer one is to be performed. Yet it is sufficient to have an unconditional intention for supererogatory prayers. One must specify it [i.e. the intention] for the obligatory and necessary prayers. If one intends the obligatory prayer of the time [with such generality], it is valid, unless it is the Friday prayer [which requires such specificness].

وَالْمُقْتَدِي يَنْوِي الْمُتَابَعَةَ أَيْضًا.

The one following [the imam in a congregational prayer] makes the intention to follow [the imam] also.

وَنِيَّةُ الْإِمَامَةِ لَيْسَتْ بِشَرْطٍ.

The intention to lead the prayer is not a condition [for the validity of leading men in prayer].[56]

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[54] The verbal articulation of the intention is not conditional for the validity of the prayer; rather, it is not even a sunnah of the Prophet ﷺ, but merely the sunnah and preference of some shaykhs within the Ḥanafī school. Furthermore, it may be said in any language. al-Ṭaḥṭāwī, Aḥmad. *Ḥāshiyah al-Ṭaḥṭāwī*, 120.

[55] Literally, 'the prohibitive invocation'. It is so called as it renders certain actions unlawful, such as eating, drinking, talking, etc. that were lawful before the prayer.

[56] That is for men to follow someone as their group prayer leader (imam), as opposed to women, for it is conditional for the validity of their following an imam that he intends to lead them in prayer.

وَالتَّحْرِيمَةُ: افْتِتَاحُ الصَّلَاةِ بِأَيِّ ذِكْرٍ كَانَ، خَالِصٍ لِلهِ تَعَالَى، إِذَا كَانَ جُمْلَةً تَامَّةً، بِشَرْطِ النُّطْقِ، وَالْإِتْيَانِ بِهَا قَائِمًا، وَعَدَمِ تَأْخِيرِ النِّيَّةِ عَنْهَا.

THE TAḤRĪMAH

The *taḥrīmah* is the initiation of the prayer with any invocatory formula, purely for the sake of Allah Most High, as long as it is a complete sentence, on the condition that it is verbally expressed, done while standing, and the intention is not postponed after it.

وَالْقِيَامُ هُوَ: الْوُقُوفُ مِقْدَارَ الْقِرَاءَةِ الْمَفْرُوضَةِ لِلْقَادِرِ عَلَيْهِ وَعَلَى الرُّكُوعِ وَالسُّجُودِ، وَذَلِكَ فِي الْفَرْضِ وَالْوَاجِبِ، دُونَ النَّفْلِ.

STANDING

It is to stand for the duration of reading the obligatory recitation for whoever has the ability to do so and [the ability] to perform the bowing and prostration.[57] That is in the obligatory and necessary prayers,[58] not the supererogatory prayer.

وَالْقِرَاءَةُ: تِلَاوَةُ آيَةٍ، وَلَوْ قَصِيرَةً فِي رَكْعَتَيْنِ مِن الْفَرْضِ، وَكُلِّ الْوِتْرِ، وَالنَّفْلِ. وَلَمْ يَتَعَيَّنْ شَيْءٌ مِنْ الْقُرْآنِ لِصِحَّةِ الصَّلَاةِ.

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[57] Whoever is unable to stand is exempt from standing and may pray sitting (albeit they must stand for the opening *takbīrah* and some of the opening recitation, if able); and if unable to pray sitting, one may pray by motioning with the head while sitting—in any position comfortable for one, even on a chair—such that the prostration is lower than the bowing. If one is unable to sit, even by reclining, then one may pray lying on one's back, motioning with the head.

[58] The necessary prayers include the *witr*, the two Eid prayers, the prayer one has vowed to perform, the make-up of an invalidated supererogatory prayer (*nafl*) and the two-cycled prayer after a tawaf.

RECITATION

It is to recite a single verse, even if short,[59] in [any] two cycles of an obligatory prayer and in all [cycles] of the *witr* and supererogatory prayers. Nothing particular of the Qur'an must be read for the prayer to be valid.

وَلَا يَقْرَأُ الْمُؤْتَمُّ، وَإِنْ قَرَأَ: كُرِهَ تَحْرِيمًا.

The one following [an imam in a congregational prayer] does not recite; if he does recite, it is prohibitively disliked.

وَالرُّكُوعُ: إِنْحِنَاءُ الظَّهْرِ، بِحَيْثُ تَصِلُ أَصَابِعُهُ إِلَى رُكْبَتَيْهِ.

BOWING

Bowing is to bend the back [forward] such that one's fingers reach one's knees.

وَالسُّجُودُ: وَضْعُ الْجَبْهَةِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَشَيْءٍ مِنْ أَطْرَافِ أَصَابِعِ الْقَدَمَيْنِ عَلَى الْأَرْضِ، بِشَرْطِ أَنْ لَا يَرْتَفِعَ مَوْضِعُ الْجَبْهَةِ عَنْ مَوْضِعِ الْقَدَمَيْنِ أَكْثَرَ مِنْ نِصْفِ ذِرَاعٍ.

PROSTRATION

Prostration is to place one's forehead, hands, knees and one of the tips of the toes of both of one's feet on the floor, on the condition that the place of the forehead is not raised above the place of the feet by more than half an arm's span.

وَالْقُعُودُ الْأَخِيرُ مِقْدَارَ التَّشَهُّدِ، بِشَرْطِ كَوْنِهِ بَعْدَ تَمَامِ الْأَرْكَانِ كُلِّهَا.

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[59] Even if it is short, such as His Most High's words, *He did not beget* (*lam yalid*) (Qur'an 112:3).

THE FINAL SITTING

The final sitting is for the duration of the *tashahhud* [even without actually reciting the latter], on the condition that it is after the completion of all the integrals.

تَتِمَّةٌ

فِي وَاجِبَاتِ الصَّلَاةِ

وَهُوَ مَا لَا تَفْسُدُ الصَّلَاةُ بِتَرْكِهِ. وَتَرْكُهُ سَهْوًا: يُوجِبُ سُجُودَ السَّهْوِ. وَتَرْكُهُ عَمْدًا: يُوجِبُ إِعَادَةَ الصَّلَاةِ مَا دَامَ الْوَقْتُ بَاقِيًا، وَإِلَّا: أَثِمَ.

SUPPLEMENT: NECESSARY ACTS OF THE PRAYER (*WĀJIBĀT*)

It [i.e. the *wājib*] is that [act] whose omission does not invalidate the prayer. Nonetheless, unintentionally forgetting to perform it makes it necessary for one to perform the prostration for forgetfulness (*sajdah al-sahw*).[60] Moreover, deliberately omitting to perform it makes it necessary for one to repeat the prayer as long as the [prayer] time remains, otherwise one is sinful.[61]

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[60] Its manner of performance: after the recitation of the *tashahhud* in the final sitting, one offers a single *salām* on one's right followed by two prostrations (with a *takbīr* upon each movement). Then one returns to the sitting position and recites the *tashahhud* once again followed by the *Ibrāhīmīyyah* prayer; one then supplicates and offers both *salāms* on the right and left respectively.

[61] If one omits them deliberately, the prayer is prohibitively disliked (*makrūh taḥrīmī*), though valid.

In such a case the prostration for forgetfulness is not required, but it is instead necessary (*wājib*) for one to repeat the prayer (even if the prayer time has elapsed). ʿĀbidīn, ʿAlā' al-Dīn. *al-Hadiyyah al-ʿAlā'iyyah*, 124.

وَهِيَ: التَّحْرِيمَةُ، بِلَفْظِ التَّكْبِيرِ. وَقِرَاءَةُ الْفَاتِحَةِ. وَضَمُّ سُورَةٍ، أَوْ ثَلَاثِ آيَاتٍ قِصَارٍ فِي رَكْعَتَيْنِ مِنَ الْفَرْضِ، وَجَمِيعِ الْوِتْرِ، وَالنَّفْلِ. وَتَعْيِينُ الْقِرَاءَةِ فِي الْأُولَيَيْنِ مِنَ الْفَرْضِ. وَتَقْدِيمُ الْفَاتِحَةِ عَلَى السُّورَةِ. وَضَمُّ الْأَنْفِ لِلْجَبْهَةِ فِي السُّجُودِ. وَالِاطْمِئْنَانُ فِي الْأَرْكَانِ. وَالْقُعُودُ الْأَوَّلُ. وَقِرَاءَةُ التَّشَهُّدِ فِيهِ، فِي الصَّحِيحِ. وَقِرَاءَتُهُ فِي الْقُعُودِ الْأَخِيرِ. وَالْقِيَامُ إِلَى الثَّالِثَةِ مِنْ غَيْرِ تَرَاخٍ بَعْدَ التَّشَهُّدِ. وَلَفْظُ السَّلَامِ، دُونَ عَلَيْكُمْ. وَقُنُوتُ الْوِتْرِ. وَتَكْبِيرُهُ. وَتَكْبِيرَاتُ الْعِيدَيْنِ. وَتَكْبِيرُ الرُّكُوعِ فِي ثَانِيَةِ الْعِيدَيْنِ. وَجَهْرُ الْإِمَامِ بِقِرَاءَةِ الْفَجْرِ، وَأُولَيَيِ الْعِشَاءَيْنِ، وَالْجُمُعَةِ، وَالْعِيدَيْنِ، وَالتَّرَاوِيحِ، وَالْوِتْرِ فِي رَمَضَانَ. وَالْإِسْرَارُ لِلْإِمَامِ، وَالْمُنْفَرِدِ فِي الظُّهْرِ، وَالْعَصْرِ، وَفِيمَا بَعْدَ أُولَيَيِ الْعِشَاءَيْنِ، وَنَفْلِ النَّهَارِ. وَالْمُنْفَرِدُ مُخَيَّرٌ فِيمَا يُجْهَرُ بِهِ، كَمُتَنَفِّلٍ بِاللَّيْلِ.

They are [the following acts]:

1. the initiatory invocation (*taḥrīmah*) with the wording of *takbīr* [i.e. with the words *Allāhu akbar*];
2. reciting al-Fātiḥah;
3. adding a short *sūrah* [to al-Fātiḥah], or three short verses [or a longer verse equivalent to them in length], in [the first two cycles of] the obligatory prayer and in all the cycles of a *nafl* and *witr* prayer;
4. reciting al-Fātiḥah specifically in the first two cycles of the obligatory prayer;
5. reciting al-Fātiḥah before the [additional] *sūrah*;
6. placing the hard part of the nose along with the forehead [on the floor] during the prostration;
7. to remain motionless during the integrals;
8. the first sitting;

9. reciting the *tashahhud* in it [i.e. the first sitting], according to the correct opinion;[62]
10. reciting it [i.e. the *tashahhud*] in the last sitting;
11. standing up for the third cycle without delay after the *tashahhud*;
12. [exiting the prayer with] the wording of 'peace' (*al-salām*), without [the words] 'upon you' ('*alaykum*);
13. the supplication (*qunūt*) of the *witr* prayer.[63]

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62 The *tashahhud* is the following invocation:

التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ. السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللّٰهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

At-taḥiyyātu lillāhi waṣ-ṣalawātu wa t-ṭayyibāt. As-salāmu 'alayka ayyuha n-nabiyyu wa raḥmatu llāhi wa barakātuh. As-salāmu 'alaynā wa 'alā 'ibādi llāhi ṣ-ṣāliḥīn. Ashhadu anlā ilāha illala llāhu wa ashhadu anna Muḥammadan 'abduhu wa rasūluh.

'All greetings of reverence are due to Allah and likewise are prayers and good words. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon Allah's righteous slaves. I testify that there is no god except Allah, and I testify that Muhammad is His servant and messenger.'

63 The sunnah supplication of the *qunūt* is the following:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَهْدِيكَ وَنَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ. نَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ. اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ الْجِدَّ بِالْكُفَّارِ مُلْحِقٌ. وَصَلَّى اللّٰهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

Allāhumma, innā nasta'inuka wa nastahdīka wa nastaghfiruka wa natūbu ilayka wa nu'minu bika wa natawakkalu 'alayka wa nuthnī 'alayka l-khayr kullah. Nashkaruka wa la nakfuruka wa nakhla'u wa natruku man yafjuruka. Allāhumma iyyāka na'budu wa laka nuṣallī wa nasjuda wa ilayka nas'ā wa naḥfidu, narjū raḥmataka wa nakhshā 'adhābaka, inna 'adhābaka l-jidda bi l-kuffār mulḥiq. Wa ṣall-Allāhu 'alā sayyidinā Muḥammadin wa 'alāālihi wa ṣaḥbihī wa sallam.

'O Allah, verily we seek Your assistance, Your guidance and forgiveness from You, and we repent to You and believe in You. We place our trust in You, and we praise You with all good. We thank You, and we are not ungrateful to You. We forsake and shun those who are insolent to You. O Allah, it is You we worship, and to You we pray and prostrate, and to You that we strive and hasten to worship. We hope for Your mercy and fear Your punishment. Indeed, Your rightful punishment will befall the disbelievers. May Allah bless our master Muhammad and his family and Companions, and give them peace.'

14. its *takbīr*;[64]
15. the [additional] *takbīrs* for the two Eid prayers;
16. the *takbīr* for the bowing in the second cycle of the two Eid prayers;
17. for an imam to recite out loud in the [following prayers]: dawn, [the first two cycles of the] sunset and nightfall prayers, the Friday, the two Eid and the *tarāwīḥ* prayers, and the *witr* prayer in Ramadan;[65]
18. and an imam and the one praying alone to recite quietly in the [following prayers]: *ẓuhr*, *'aṣr* and what is after the first two cycles of the *maghrib* and the *'ishā'* prayers, and the supererogatory prayer during the day.

The one praying alone has the option [to recite out loud or quietly] in those prayers which are read out loud, as does someone performing supererogatory prayer during the night.

If out of necessity, or if one has not memorised the recommended supplication, one can suffice oneself with the following words:

أَللَّهُمَ اغْفِرْ لِيْ أَللَّهُمَ اغْفِرْ لِيْ أَللَّهُمَ اغْفِرْ لِيْ .

Allāhumma-ghfirlī Allāhumma-ghfirlī Allāhumma-ghfirlī.
'O Allah, forgive me. O Allah, forgive me.
O Allah, forgive me,'

or one can say:

يَا رَبِّ يَا رَبِّ يَا رَبِّ .

Yā Rabbī Yā Rabbī Yā Rabbī.
'O my Lord, O my Lord, O my Lord.'

64 In other words, this is the uttering of the *takbīr* before the *qunūt* of the *witr* prayer.

65 'The least amount for inaudibility in recitation is that one can hear one's own recitation and one or two men in the congregation close to one; and the least amount required for audibility is that one recites such that others who are not close to one, such as those in the first row, can hear one.' Ibn 'Ābidīn, Muḥammad Amīn. *Ḥāshiyah Ibn 'Ābidīn*. 2nd edn. Beirut: Iḥyā' al-Turāth al-'Arabī, 1407/1987, 1:359.

تَذْيِيلٌ
فِي سُنَنِهَا

APPENDIX 1: SUNNAHS OF PRAYER[66]

وَهِيَ: رَفْعُ الْيَدَيْنِ لِلتَّحْرِيمَةِ حِذَاءَ الْأُذُنَيْنِ لِلرَّجُلِ، وَالْأَمَةِ، وَحِذَاءَ الْـمَنْكِبَيْنِ لِلْحُرَّةِ. وَنَشْرُ الْأَصَابِعِ. وَمُقَارَنَةُ إِحْرَامِ الْـمُقْتَدِي لِإِحْرَامِ إِمَامِهِ. وَوَضْعُ الرَّجُلِ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى تَحْتَ سُرَّتِهِ، مُحَلِّقًا بِالْخِنْصَرِ وَالْإِبْهَامِ عَلَى الرُّسْغِ. وَوَضْعُ الْـمَرْأَةِ يَدَيْهَا عَلَى صَدْرِهَا مِنْ غَيْرِ تَحْلِيقٍ. وَالثَّنَاءُ. وَالتَّعَوُّذُ لِلْقِرَاءَةِ. وَالتَّسْمِيَةُ أَوَّلَ كُلِّ رَكْعَةٍ. وَالتَّأْمِينُ. وَالتَّحْمِيدُ. وَالْإِسْرَارُ بِهَا. وَالِاعْتِدَالُ عِنْدَ التَّحْرِيمَةِ مِنْ غَيْرِ طَأْطَأَةِ الرَّأْسِ. وَجَهْرُ الْإِمَامِ بِالتَّكْبِيرِ وَالتَّسْمِيعِ. وَتَفْرِيجُ الْقَدَمَيْنِ فِي الْقِيَامِ قَدْرَ أَرْبَعِ أَصَابِعَ. وَأَنْ تَكُونَ السُّورَةُ الْـمَضْمُومَةُ لِلْفَاتِحَةِ مِنْ طِوَالِ الْـمُفَصَّلِ فِي الْفَجْرِ، وَالظُّهْرِ. وَمِنْ أَوْسَاطِهِ فِي الْعَصْرِ وَالْعِشَاءِ. وَمِنْ قِصَارِهِ فِي الْـمَغْرِبِ إِذَا كَانَ مُقِيمًا، وَأَيِّ سُورَةٍ شَاءَ لو مُسَافِرًا. وَإِطَالَةُ الرَّكْعَةِ الْأُولَى فِي الْفَجْرِ فَقَطْ. وَتَكْبِيرَاتُ الِانْتِقَالِ. وَتَسْبِيحُ الرُّكُوعِ ثَلَاثًا. وَأَخْذُ رُكْبَتَيْهِ بِيَدَيْهِ، وَتَفْرِيجُ أَصَابِعِهِ. وَالْـمَرْأَةُ لَا تُفَرِّجُ. وَنَصْبُ سَاقَيْهِ، وَبَسْطُ ظَهْرِهِ، وَتَسْوِيَةُ رَأْسِهِ بِعَجُزِهِ. وَالْقِيَامُ بَعْدَهُ مُطْمَئِنًا. وَوَضْعُ رُكْبَتَيْهِ، ثُمَّ يَدَيْهِ، ثُمَّ وَجْهَهُ لِلسُّجُودِ، وَعَكْسُهُ لِلنُّهُوضِ. وَكَوْنُ السُّجُودِ بَيْنَ كَفَّيْهِ. وَتَسْبِيحُهُ فِيهِ ثَلَاثًا. وَمُجَافَاةُ الرَّجُلِ

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66 If one omits a sunnah deliberately, it is slightly disliked (*makrūh tanzīh*). If one omits it forgetfully, a prostration for forgetfulness is not incumbent upon one, even though it is sunnah to repeat the prayer whereby it is void of any offence (if it is still within the prayer time); if the prayer time has expired, then it is merely recommended to repeat it.

بَطْنَهُ عَنْ فَخِذَيْهِ، وَمِرْفَقَيهِ عَنْ جَنْبَيْهِ، وَذِرَاعَيْهِ عَنْ الْأَرْضِ. وَانْخِفَاضُ الْـمَرْأَةِ، وَلَزْقُهَا بَطْنَهَا بِفَخِذَيْهَا. وَالْجِلْسَةُ بَيْنَ السَّجْدَتَيْنِ كَحَالَةِ التَّشَهُّدِ. وَافْتِرَاشُ الرَّجُلِ رِجْلَهُ الْيُسْرَى، وَنَصْبُ الْيُمْنَى. وَالْإِشَارَةُ بِالْـمُسَبِّحَةِ، فِي الصَّحِيحِ، يَرْفَعُهَا عِنْدَ النَّفْيِ وَيَضَعُهَا عِنْدَ الْإِثْبَاتِ. وَقِرَاءَةُ الْفَاتِحَةِ فِيمَـا بَعْدَ الْأُوْلَيَيْنِ. وَالصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْجُلُوسِ الْأَخِيرِ. وَالدُّعَاءُ بِمَـا يُشْبِهُ أَلْفَاظَ الْقُرْآنِ وَالسُّنَّةِ. وَالِالْتِفَاتُ يَمِينًا، ثُمَّ يَسَارًا بِالتَّسْلِيمَتَيْنِ. وَخَفْضُ الثَّانِيَةِ عَنْ الْأُولَى. وَمُقَارَنَتُهُ لِسَلَامِ إِمَامِهِ. وَالْبِدَايَةُ بِالْيَمِينِ. وَانْتِظَارُ الْـمَسْبُوقِ فَرَاغَ الْإِمَامِ.

They are [the following]:

1. Raising the hands for the initiatory invocation (*taḥrīmah*) parallel to the ears, in the case of a man or a slave woman, and parallel to the shoulders in the case of a free woman.[67]
2. Spreading the fingers apart.

[67] A woman's prayer differs from that of a man's in the following ways:

- she raises her hands parallel to her shoulders, and she does not remove her hands from her sleeves;
- she places one palm over the other under her breasts;
- she only inclines minimally in the bowing and she does not grab hold of her knees, nor does she spread her fingers therein, but instead joins them, and she places her hands on her knees, and she bends her knees;
- she huddles in her bowing and prostration;
- she rests her forearms on the floor during the prostration;
- she sits in the *tawarruk* position in *tashahhud*; the *tawarruk* position is where a lady rests her posterior on the ground, rather than the foot, while keeping the right thigh over the left, and with the left foot coming out from under the right leg;
- if something unexpectedly befalls her during the prayer, she claps and does not say the *tasbīḥ* out loud;
- she does not lead men in prayer; and it is disliked for women to pray in their own congregation. But if they do, their lady prayer-leader stands in the middle of the row, and not in front of the congregation;
- and she does not raise her voice when reciting in those prayers that may be read audibly by men. Ibn 'Ābidīn, Muḥammad Amīn. *Ḥāshiyah Ibn 'Ābidīn*, 339.

3. The follower's initiatory invocation (*iḥrām*) being simultaneous with the initiatory invocation of his imam.
4. For a man to place his right hand over his left under his naval, forming a circle with his ring finger and thumb on the wrist; and for a woman to place her hands on her chest [under her breasts] without forming a circle.
5. The extolment (*thanā'*).[68]
6. The invocation for taking refuge (*ta'awwudh*) [in Allah from Satan] for the purpose of recitation.[69]
7. The *tasmiyah* at the beginning of every cycle.
8. The *ta'mīn*.[70]
9. The *taḥmīd*.[71]
10. To recite them [i.e. the *thanā'*, *ta'awwudh, tasmiyah, ta'mīn* and the *taḥmīd*] quietly.
11. Straightening one's posture at the *taḥrīmah* without tilting the head forward [i.e. the head is in line with the body].
12. For an imam to recite out loud the *takbīr* and the *tasmī'*.[72]

[68] The supplication for the extolment (*thanā'*) is:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ ، وَتَعَالَى جَدُّكَ ، وَلَاإِلَهَ غَيْرُكَ.

Subḥānaka Llāhumma wa bi ḥamdika wa tabāraka-smuka, wa ta'ālā jadduka, wa lā ilāha ghayruk.

'Glory be to You, O Allah, together with Your praise, and blessed is Your name and exalted is Your might. There is no god other than You.'

[69] These are the words:

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ.

A'ūdhu billāhi mina sh-shayṭāni r-rajīm.

'I take refuge in Allah from the accursed Satan.'

[70] In other words, one says, '*Āmīn*,' immediately upon completing the reading of al-Fātiḥah.

[71] The invocation:

اللَّهُمَّ رَبَّنَا وَ لَكَ الْحَمْدُ.

Allāhumma Rabbanā wa laka l-ḥamd.

'O Allah, our Lord, and to You is all praise due.'

[72] The invocation:

سَمِعَ اللهُ لِـمَنْ حَمِدَهُ.

Sami'allāhu liman ḥamidah.

'Allah hears the one who praises Him.'

13. Spacing the feet apart the distance of four toes during the standing position.
14. That the *sūrah* added to al-Fātiḥah is from the *Ṭiwāl al-mufaṣṣal* in the *fajr* and *ẓuhr* prayers; and from its *Awsāṭ* in the *'aṣr* and *'ishā'* prayers; and from its *Qiṣār* in the *maghrib* prayer if he is resident;[73] and whichever chapter he wishes if he is a traveller.
15. Prolonging the first cycle in the *fajr* prayer only.
16. The *takbīrs* for transfer of movements [during the prayer].
17. The invocation for glorification of Allah (*tasbīḥ*) during the bowing thrice.[74]
18. Holding the knees with one's hands and keeping the fingers spread open. A woman, however, does not keep them spread open.
19. Keeping one's legs erect, straightening one's back and positioning one's head in line with one's back.
20. To stand after it [i.e. the bowing] motionless.[75]
21. Placing the knees, followed by the hands, followed by the face for the prostration; and the reverse for getting up [from prostration].
22. For the prostration to be [performed] between his palms.
23. The *tasbīḥ* during it [i.e. the prostration] thrice.
24. A man's stretching out [as much as possible] his stomach away from his thighs, his elbows from his sides, and his

[73] 'It has been said that according to the majority the *Mufaṣṣal* begins from Sūrah al-Ḥujarāt; and it has been said [it begins] from Sūrah Muḥammad ﷺ, or from [Sūrah] al-Fatḥ, or Qāf. The *Ṭiwāl* is therefore from its beginning till [Sūrah] al-Burūj; and its *Awsāṭ* is from it till *Lam yakun* [i.e. Sūrah al-Bayyinah]; and its *Qiṣār* is from it till the end of it [i.e. the Qur'an].' al-Ṭaḥṭāwī, Aḥmad. *Ḥāshiyah al-Ṭaḥṭāwī*, 144.

[74] The invocation:

سُبْحَانَ رَبِّيَ الْعَظِيْمِ.

Subḥāna Rabbiya l-'Aẓīm.

'Glory be to my Lord, the Exalted.'

[75] In other words, for the duration it takes to recite a *tasbīḥah* (the phrase '*Subḥānallāh*').

forearms from the floor. A woman huddles [as much as possible] and tucks her tummy into her thighs.
25. The sitting between the two prostrations in the posture of the *tashahhud*.
26. For a man to sit on his left foot and raise the right foot [on the toes].
27. [At the point of the testimony in the *tashahhud*], pointing with the index finger [of the right-hand], according to the correct opinion, raising it at the point of negation (*lā*) and placing it back down at the point of affirmation (*illā*).
28. Reciting al-Fātiḥah [in the remaining cycle/s] after the first two cycles.
29. Invoking prayers on the Prophet ﷺ in the final sitting.[76]
30. Supplicating with words that resemble the Qur'an and Sunnah.[77]

[76] The formula for this prayer on the Prophet ﷺ is:

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنا مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى سَيِّدِنا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنا إِبْرَاهِيمَ. وَبَارِكْ عَلَى سَيِّدِنا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنا مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى سَيِّدِنا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنا إِبْرَاهِيمَ، فِي العَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma ṣallī 'alā sayyidinā Muḥammadin wa 'alā āli sayyidinā Muḥammadin, kamā ṣallayta 'alā sayyidinā Ibrāhīma wa 'alā āli sayyidinā Ibrāhīm(a). Wa bārik 'alā sayyidinā Muḥammadin wa 'alā āli sayyidinā Muḥammadin kamā bārakta 'alā sayyidinā Ibrāhīma wa 'alā āli sayyidinā Ibrāhīm(a), fi l-'ālamīna innaka ḥamīdu m-majīd.

'O Allah, send Your benedictions upon our master Muhammad and the family of our master Muhammad just as You sent Your benedictions upon our master Ibrāhīm and the family of our master Ibrāhīm. Bless our master Muhammad and the family of our master Muhammad just as You blessed our master Ibrāhīm and the family of our master Ibrāhīm within all of the worlds. Verily, You are praised, glorified.'

[77] Such as the following supplication:

رَبَّنا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ. رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّ، رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيْراً.

31. Turning to the right [and looking at the top of the right shoulder], followed by turning to the left with the [offering of the] two greetings of peace (*salām*).[78]
32. Ensuring that the second [*salām*] is [pronounced in] a lower voice than the first.
33. Its [i.e. the *salām* of the follower] being simultaneous with the *salām* of the imam.
34. Beginning [the *salām*] with the right [side].
35. The latecomer waiting for the imam to finish [the prayer].

مُفْسِدَاتُ الصَّلَاةِ

WHAT INVALIDATES THE PRAYER

تَفْسُدُ الصَّلَاةُ: بِالْعَمَلِ الْكَثِيرِ، وَهُوَ مَا يَقَعُ عِنْدَ النَّاظِرِ لَهُ أَنَّهُ لَيْسَ فِي الصَّلَاةِ. وَالْكَلِمَةِ، وَلَوْ غَيْرَ مُفِيدَةٍ، أَوْ سَهْوًا، أَوْ خَطَأً. وَالدُّعَاءِ بِمَا يُشْبِهُ كَلَامَ النَّاسِ. وَالسَّلَامِ بِنِيَّةِ التَّحِيَّةِ. وَرَدِّهِ بِاللِّسَانِ، أَوِ الْمُصَافَحَةِ. وَتَحْوِيلِ الصَّدْرِ عَنِ الْقِبْلَةِ. وَأَكْلِ شَيْءٍ مِنْ خَارِجِ فَمِهِ، وَلَوْ قَلِيلًا. وَأَكْلِ مَا بَيْنَ أَسْنَانِهِ إِذَا كَانَ مِقْدَارَ الْحِمَّصَةِ. وَالشُّرْبِ. وَالتَّنَحْنُحِ

Rabbanā ātinā fid-dunyā ḥasanatan wa fi l-ākhirati ḥasanatan wa qinā 'adhāba n-nār. Rabbi gh-firlī wa li-wālidayya, Rabbi r-ḥamhumā kamā rabbayānī ṣaghīrā.

'Our Lord, give us good in this world and in the Hereafter, and guard us against the torment of Hellfire. My Lord, forgive me and my parents. My Lord, have mercy on them, as they raised me when I was young.'

[78] These are the words:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ.

As-salam 'alaykum wa raḥmatu-llāh.

'Peace be upon you and Allah's mercy.'

بِلَا عُذْرٍ. وَارْتِفَاعِ بُكَائِهِ مِنْ وَجَعٍ، أَوْ مُصِيبَةٍ. وَتَشْمِيتِ الْعَاطِسِ. وَقِرَاءَةِ مَا لَا يَحْفَظُهُ مِنْ مُصْحَفٍ. وَأَدَاءِ رُكْنٍ، أَوْ إِمْكَانِهِ مَعَ كَشْفِ الْعَوْرَةِ، أَوْ مَعَ نَجَاسَةٍ مَانِعَةٍ. وَمُسَابَقَةِ الْمُقْتَدِي بِرُكْنٍ لَمْ يُشَارِكْهُ فِيهِ إِمَامُهُ.

The prayer is invalidated by [the following]:[79]

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[79] Moreover, there are actions that do not invalidate the prayer but which are nevertheless disliked (*makrūh*), the prohibitively disliked (*makrūh taḥrīm*) of which necessitate the repetition of the prayer (even if the prayer time has expired). Some of the common disliked actions include the following:

- fidgeting with one's clothing or body without a legally-justified motive;
- turning one's face with the neck (not the torso, which would nullify a prayer);
- for a man to rest his arms on the floor when prostrating (as opposed to the case of a woman);
- praying with one's sleeves or trousers (literally, hem) folded;
- returning a greeting by gesturing with one's hand or nodding;
- reciting the Qur'an in other than the standing position, such as completing the recitation during the bowing position, and to recite the invocations that are legislated during the movement of positions after the completion of such movement;
- extending the second cycle of the prayer over the first by three verses or more in all prayers;
- repeating the same *sūrah* of the Qur'an in a single cycle of the obligatory prayer, or repeating it in two cycles without a necessity (such as forgetting or one having not memorised other than it);
- turning one's fingers and toes away from the qiblah, whether in the prostration or other than it;
- closing one's eyes without a necessity or benefit, such as fear of lacking humility, in which case it is preferable;
- prostrating merely on one's forehead without an excuse for not prostrating on the nose as well;
- praying on a public road, in a public bath, toilet, bathroom, synagogue or church, someone else's property without his consent, praying close to impurity;
- it being prohibitively disliked to pray when one is struggling to suppress oneself from urination, defecation or passing wind, unless one fears the prayer time expiring, as opposed to fear of missing the congregation. If such an urge of nature occurs during the prayer and it distracts one, then one discontinues the prayer if one does not fear the prayer time expiring; if, however, one completes the prayer in this state, then one is sinful;

1. excessive action, which is for an onlooker to consider that one is not in prayer;[80]
2. uttering a word, even if meaningless, forgetfully or mistakenly;
3. supplicating with words that resemble/ [normal] human speech;[81]
4. saying the words of *salām* with the intention of greeting;
5. responding to it [i.e. the greeting *'al-salām 'alaykum'*] with the tongue or by shaking hands;
6. turning one's chest away from the qiblah;[82]
7. eating something from the outside of one's mouth, even if it is minuscule;
8. eating that which is in between one's teeth that is the size of a chickpea;
9. drinking [even a drop of water];
10. clearing one's throat by coughing without a legitimate excuse;[83]

- praying with an excusable amount of impurity on one's body or clothing [without a valid excuse for not removing it];
- and praying in the presence of food that one craves for, and likewise drink (such as tea), and in front of anything that distracts one and inhibits one's concentration and humility. ʿĀbidīn, ʿAlā' al-Dīn. *al-Hadiyyah al-ʿAlā'iyyah*, 90–94.

[80] The most correct opinion regarding what constitutes excessive action that nullifies prayer is what would give an onlooker from a distance certainty that the one doing that action is not in prayer; however, many scholars adopted the opinion that excessive movement which nullifies the prayer is three consecutive movements, as there is reasonable surety that an onlooker from a distance would think such a person is not in prayer. ʿAbidīn, Aḥmad ibn ʿAbd al-Ghanī. *Minaḥ dhī al-jalāl fi iṣlāḥ ʿilm al-ḥāl*. 1st edn. Damascus: Dār al-Bashā'ir, 1419/1999, 205-206.

[81] For example, asking Allah for a wife or wealth, as opposed to asking Allah for guidance or forgiveness for one's sins. It is sunnah to recite Prophetic supplications like the one above. As for reciting supplications in other than Arabic, then it is most probably prohibitively disliked [even in non-obligatory prayers]. Ibn ʿĀbidīn, Muḥammad Amīn. *Ḥāshiyah Ibn ʿĀbidīn*, 1:350.

[82] As for merely turning the head and not the chest, it is prohibitively disliked, but nevertheless does not nullify the prayer.

[83] Legitimate excuses include when one is compelled to cough or phlegm prevents one reciting, to improve one's voice or to guide one's imam from his

11. raising one's voice in crying due to pain or a calamity;
12. responding to someone sneezing [with the words 'may Allah have mercy on you'];
13. to recite something one has not memorised from the *muṣḥaf*;
14. performing an integral, or the possibility of it,[84] with one's nakedness (*'awrah*) exposed, or with a preventative [amount of] filth [on one's body or clothing];
15. and the follower [of an imam] preceding [the imam] in an integral, in which his imam's performance did not coincide with his.[85]

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mistake or to alert others that one is in prayer al-Ṭaḥṭāwī, Aḥmad. *Ḥāshiyah al-Ṭaḥṭāwī*, 178.

[84] In other words, the duration it takes to recite three *tasbīḥahs*.

[85] For instance, if he was to perform the bowing and raises his head before the imam and does not repeat it with or after him.

2

ON GIVING ZAKAH

فِي إِيتَاءِ الزَّكَاةِ

ITS DEFINITION

وَهُوَ دَفْعُهَا لِـمُسْتَحِقِّيهَا بِنِيَّـتِـهَا.

It[86] is to pay it to its eligible recipients accompanied by the intention for it.[87]

THE CONDITIONS FOR ITS OBLIGATION

وَشَرَائِطُ وُجُوبِهَا: الْإِسْلَامُ، وَالْبُلُوغُ، وَالْعَقْلُ، وَمِلْكُ نِصَابٍ حَوْلِيٍّ فَائِضٍ عَنْ حَوَائِجِهِ الْأَصْلِيَّةِ.

86 The linguistic meaning of 'zakat' is 'purity and growth'. Allah Most High called the obligatory alms 'zakat' because it purifies one and causes one's wealth to grow. He Most High said, *Take from their wealth alms, [thereby] purifying and cleansing them* [Qur'an 9:104]. The legal definition of zakat is: the transfer of possession of a certain portion of one's wealth, from a certain type of wealth, to a certain type of person, all for Allah Most High's sake.

87 The intention is a condition for the validity of the zakat payment. It either must coincide with the payment of zakat to a poor person or to the agent of the person paying the zakat (even if the agent does not intend zakat when giving it to the poor); or when setting the necessary amount aside, whether

The conditions for its obligation are:

1. Islam;
2. puberty;[88]
3. sanity;
4. and having possession of an annual *niṣāb*[89] that is in surplus of one's basic needs.[90]

وَالنِّصَابُ مِن الذَّهَبِ: عِشْرُونَ مِثْقَالًا، وَمِن الْفِضَّةِ: مِئَتَا دِرْهَمٍ، وَمِنْ عُرُوضِ التِّجَارَةِ: مَا يُسَاوِي أَحَدَهُمَا. وَالْوَاجِبُ: رُبْعُ الْعُشْرِ.

The *niṣāb* of gold is 20 *mithqāl* [85 g], and of silver 200 dirhams [which is equivalent to 700 g], and of trade goods that which is equivalent to one of them [i.e. the *niṣāb* of gold or silver]. The necessary amount [that needs to be paid] is 2.5% [on the relevant aforementioned categories].

in fact (*ḥaqīqah*), as when one intends zakat at the point of giving it to a poor person; or legally-speaking (*ḥukm*), as when one gives zakat to a poor person without the intention for zakat, but then later intends zakat after paying, whilst the wealth is still present in the poor person's possession (i.e. he has neither spent nor disposed of it).

It is not conditional for the validity of zakat payment for the poor person to know that it is zakat. For example, if one was to say to a poor person, 'Take this as a gift or a loan,' but one intended in one's heart to give zakat, it will validly account for zakat, as consideration is given to the intention of the one paying.

88 Puberty is either by age, which is that he or she reaches fifteen lunar years, or by a wet dream (after the age of twelve for a boy or the age of nine for a girl); additionally, in the case of a female, it occurs through the onset of menstruation (after the age of nine).

89 The *niṣāb* is the amount that the Lawgiver has stipulated for each type of wealth, such as silver, gold, trade goods and livestock.

90 These include the clothes that one requires; home furniture; a residential home; a car; books that are utilised for research and study, even if a person is not a scholar, as long as they are not for trade; and equipment for one's occupation, such as the tools of a carpenter or blacksmith, or equipment and machinery for factories. Zakat is only obligatory on the products manufactured by factories. Moreover, zakat is not obligatory on a *niṣāb* that is not free from debts demanded by the creditors.

Eligible recipients for zakat

وَمَصْرِفُهَا: الْفَقِيرُ، وَهُوَ مَنْ يَمْلِكُ دُونَ النِّصَابِ، وَلَوْ صَحِيحًا مُكْتَسِبًا.
وَالْمِسْكِينُ، وَهُوَ مَنْ لَا شَيْءَ لَهُ. وَالْعَامِلُ عَلَى الزَّكَاةِ. وَالْـمُكَاتَبُ.
وَالْمَدْيُونُ. وَمُنْقَطِعُ الْغُزَاةِ. وَابْنُ السَّبِيلِ. وَتُدْفَعُ إِلَى كُلِّهِمْ، وَإِلَى
صِنْفٍ مِنْهُمْ، وَلَوْ وَاحِدًا.

Its eligible recipients are [the following]:

1. a poor person: he is someone who possesses less than a *niṣāb* [or its value], even if he is healthy and earning;
2. a destitute: he is someone who possesses nothing;[91]
3. a person employed for [the collection and distribution of] zakat [even if they have wealth above the *niṣāb*];[92]
4. a slave whose master has contracted with him to allow him to buy his freedom;[93]
5. a debtor;[94]

[91] Such a person needs to beg for his food and for some clothing to wear, so he is in this respect needier than a poor person. It is therefore permissible for the destitute to beg from people if he is unable to earn, as opposed to a poor person.

[92] These are workers who have been employed and commissioned by a Muslim state to collect, administer and distribute zakat, as opposed to charity organisations in non-Muslim and Muslim states that are voluntary and are not commissioned by the state, for these are considered merely agents of the zakat-payers and therefore it is impermissible for them to take a percentage from the zakat; they may, however, charge the zakat-payers for their services. Shaykh Aḥmad al-Ḥajjī al-Kurdī, private correspondence with the translator, 1st May 2014.

[93] In other words, this is a slave whose master has contracted with him to allow him to buy his freedom for an agreed sum of money. He is given zakat in order to buy his freedom; this is what is meant by His Most High's words *And those in slavery*, according to the opinion of most scholars.

[94] A debtor is someone who is under an obligation to pay off a debt and does not possess a *niṣāb* in excess of his debt. Paying zakat to someone of this nature is more preferable than paying to a poor person who is not in debt, because the debtor is deemed to have a greater need.

6. soldiers unable to join the official army [due to poverty];[95]
7. and a wayfarer.[96]

It may be paid to all of them or to merely one category from them.

Those ineligible to receive zakat

وَلَا تُدْفَعُ إِلَى ذِمِّيٍّ. وَلَا إِلَى أَصْلِ الْـمُزَكِّي، وَفَرْعِهِ. وَعَبْدِهِ، وَمُكَاتَبِهِ،
وَمُدَبَّرِهِ، وَأُمِّ وَلَدِهِ. وَلَا أَحَدُ الزَّوْجَيْنِ لِلْآخَرِ. وَلَا إِلَى غَنِيٍّ، وَعَبْدِهِ،
وَطِفْلِهِ. وَلَا إِلَى بَنِي هَاشِمٍ. وَبِنَاءِ مَسْجِدٍ، وَتَكْفِينِ مَيِّتٍ، وَشِرَاءِ
قِنٍّ يُعْتَقُ.

It may not be paid to:

1. a non-Muslim subject of a Muslim state (*dhimmī*);[97]
2. the following relations of the one paying zakat: his parents, offspring, slave, contracted slave, a slave to whom he has granted freedom after his death, and the slave woman bearing his child;
3. one's spouse;
4. a [legally] wealthy person,[98] or to his slave and child;

[95] Note that whatever the interpretation of *in the way of Allah*, it is only valid to give them zakat if they are poor.

[96] What is meant here is a traveller who does not find during his journey money to deliver him back to his home, even if he has money at his home. He is only allowed to take that which suffices him to return back to his country, and no more, such that if he had with him enough to deliver him back to his country in terms of provision and transport, then zakat is not permissible for him to take.

[97] The *ahl al-dhimmah* (non-Muslims living under Muslim rule and protection) may be given from the general Muslim treasury, by consensus, but not from the zakat treasury.

[98] He is defined as someone possessing the *niṣāb* in surplus of his basic needs and debts. Wealth is of three types:

(1) wealth that obligates one to pay zakat, which is that one possesses a *niṣāb* of 'accruing wealth' (*milk nāmī*) that is in excess of one's basic needs;

5. a member of Banī Hāshim;[99]
6. [fund] the building of a mosque;[100]
7. the shrouding of a deceased;
8. or to purchase a slave for emancipation.

تَتِمَّةٌ

صَدَقَةُ الْفِطْرِ

SUPPLEMENT: POST-RAMADAN ALMS (*ṢADAQAH AL-FIṬR*)

تَجِبُ صَدَقَةُ الْفِطْرِ عَلَى كُلِّ مُسْلِمٍ مَالِكٍ، لِمِقْدَارِ النِّصَابِ، وَلَوْ غَيْرَ نَامٍ، فَاضِلٍ عَنْ حَاجَتِهِ الْأَصْلِيَّةِ. عَنْ نَفْسِهِ وَطِفْلِهِ وَعَبْدِهِ. لَا عَنْ زَوْجَتِهِ وَوَلَدِهِ الْكَبِيرِ.

Ṣadaqah al-fiṭr is obligatory upon every Muslim possessing the amount of *niṣāb*, even if it is non-accruing, in surplus of one's basic needs,[101] [at the time of dawn on the day of Eid]. [It is a duty to discharge] for himself, [and on behalf of] his children and slaves, not on behalf of his wife and his adult children.

(2) wealth that prohibits one from asking [for zakat], but does not prohibit one from receiving [zakat, if given to one without asking]. This is when one possesses types of wealth in excess of one's needs, [but] on which zakat is not obligatory, such as furniture and clothes;
(3) and wealth that allows one to ask [for zakat], which is where one possesses no wealth at all, even if one is a healthy young man, but who is unable to find work. Ghawjī, Wahbī Sulaymān. *Arkān al-Islām*. 1st edn. Beirut: Dār al-Bashā'ir al-Islāmiyyah, 1423/2002, 2:400.

[99] The Ḥanafīs consider this category to comprise the progeny of ʿAlī, ʿAbbās, Jaʿfar, ʿAqīl and al-Ḥārith ibn ʿAbd al-Muṭṭalib, who are all from the lineage of Hāshim ibn ʿAbd Manāf.

[100] Likewise it is invalid to give zakat for funding Islamic television or radio channels, *daʿwah* centres, hospitals and schools (unless it is paid to poor students and patients, who then can spend on food, accommodation, textbooks, medicine and so forth), due to the lack of handing over possession of zakat to a legible recipient. See Silqīnī, Ibrāhīm. *al-Fiqh al-Islāmī*. 7th edn. Damacus: Jāmiʿah Dimashq, n.d., 97.

[101] For instance, if he possessed an additional house or a plot of land whose value is equivalent to the *niṣāb*, *ṣadaqah al-fiṭr* would be necessary for such a person, even if a year does not pass with that amount in his possession and it is in surplus of his debts and basic needs (such as a house, car, home furniture and clothes).

3

ON FASTING IN RAMADAN

فِي صَوْمِ رَمَضَانَ

ITS DEFINITION

وَهُوَ الْإِمْسَاكُ نَهَارًا عَنْ شَهْوَتَيِ الْبَطْنِ، وَالْفَرْجِ، مَعَ النِّيَّةِ.

It is the abstention, during the day, from the two appetites—that of the stomach and the genitals—accompanied by the intention [to fast].

CONDITIONS FOR ITS VALIDITY

وَشَرْطُ صِحَّتِهِ: الْإِسْلَامُ، وَالْعَقْلُ، وَالنِّيَّةُ مِن اللَّيْلِ إِلَى الضَّحْوَةِ الْكُبْرَى، وَعَدَمُ الْحَيْضِ وَالنِّفَاسِ.

The conditions for its validity are:

1. Islam;
2. sanity;

3. the intention from the night until *al-ḍaḥwah al-kubrā*;[102]
4. and the absence of menstruation and lochia.[103]

وَرُكْنُهُ: أَلْإِمْسَاكُ عَنِ الْمُفَطِّرَاتِ، مِنْ إِيصَالِ شَيْءٍ عَمْدًا، أَوْ خَطَأً، بَطْنًا أَوْ مَا لَهُ حُكْمُهُ، كَالدِّمَاغِ، وَالْجِمَاعِ، وَالْإِنْزَالِ بِوَطْءِ مِيتَةٍ أَوْ بَهِيمَةٍ، أَوْ تَبْطِينٍ، أَوْ تَفْخِيذٍ، أَوْ قُبْلَةٍ أَوْ لَمْسٍ، لَا بِنَظَرٍ، أَوْ فِكْرٍ، أَوْ احْتِلَامٍ.

Its integral is: refraining from allowing anything of those things that would lead to the breaking [of the fast] to enter (whether intentionally or unintentionally) the stomach or that which bear the same ruling as it, such as the brain; and [refraining from] sexual intercourse, ejaculation through intercourse with a dead woman or an animal, or rubbing the penis on the stomach or in between the thighs [of one's wife], kissing or touching—although [ejaculation does] not [lead to the fast's annulment if it is brought about] by looking, imagining [such pleasures] or a wet dream.

وَمَنْ أَفْطَرَ بِوَطْءٍ، أَوْ أَكْلِ مُسْتَلَذٍّ، عَامِدًا غَيْرَ مُضْطَرٍّ، وَلَمْ يَطْرَأْ عَلَيْهِ مَا يُبِيحُ الْفِطْرَ، كَمَرَضٍ، وَحَيْضٍ، وَنِفَاسٍ: فَعَلَيْهِ الْقَضَاءُ وَالْكَفَّارَةُ مِثْلُ كَفَّارَةِ الظِّهَارِ.

Whoever breaks the fast through sexual intercourse or by eating something pleasurable [or something usually taken for nutrition or something similar, such as medicine], deliberately and not

[102] This is the midway point between the beginning of dawn and sunset.
[103] Thus it is not valid from a woman during menstruation or lochia; rather, it is necessary for her to abstain from fasting and to make it up later, even if these should occur whilst she was validly fasting.

under duress [or forgetting],[104] and nothing unexpectedly befalls him [afterwards] which allows him to break the fast[105] (such as an illness, menstruation or lochia [in the case of a woman], then such a person is obligated to make up the fast and to offer an expiation like the one required from [committing] *ẓihār*.[106]

وَإِنْ كَانَ بِغَيْرِ مُسْتَلَذٍّ، كَبَلْعِ حَصَاةٍ، أَوْ كَانَ غَيْرَ عَامِدٍ، أَوْ مُكْرَهًا،
أَوْ طَرَأَ عَلَيْهِ مَا يُبِيحُ الْفِطْرَ: فَعَلَيْهِ الْقَضَاءُ دُونَ الْكَفَّارَةِ.

If it was [broken] by [eating] something distasteful (such as swallowing a stone), or was unintentional, or under duress, or something unexpectedly befalls him that allowed him to break the fast, then he is obligated to make up the fast without the expiation.

WHAT DOES NOT INVALIDATE THE FAST

وَلَا شَيْءَ عَلَى النَّاسِي. وَلَا مَنْ أَنْزَلَ بِنَظَرٍ، أَوْ فِكْرٍ وَإِنْ أَدَامَهُ،
أَوِ احْتِلَامٍ. أَوِ ادَّهَنَ، أَوِ اكْتَحَلَ، وَلَوْ وَجَدَ طَعْمَهُ فِي حَلْقِهِ. أَوِ احْتَجَمَ.
أَوِ اغْتَابَ. أَوْ نَوَى الْفِطْرَ وَلَمْ يُفْطِرْ. أَوْ دَخَلَ حَلْقَهُ دُخَانٌ، أَوْ غُبَارٌ،
أَوْ ذُبَابٌ بِغَيْرِ صُنْعِهِ. أَوْ أَصْبَحَ جُنُبًا، وَلَو اسْتَمَرَّ يَوْمَهُ. أَوْ صَبَّ فِي

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[104] *Forgetting* is not the same as being *accidental*, since whoever breaks it accidentally has to make it up without the obligation to offer an expiation.

[105] A person's travelling lifts the obligation to fast at that time; however, the fast must be made up at a later time.

[106] *Ẓihār* was a practice from the pre-Islamic times of ignorance. It was when a man would become angry with his wife and did not want her to marry someone else, and he would say to her, 'You are like my mother's back.' Consequently, she would become forever unlawful for him and remain suspended—neither married nor divorced. Islam abolished this practice and strongly deters against it by imposing an expiation upon anyone who does it. Legally speaking, it is a man's comparing his wife to a woman, or her limb, unlawful for him to look at, who is from his permanently unmarriageable kin, like his mother or sister.

An expiation is a penalty due to contravening a requirement of the fast of Ramadan, and it is of various types:

إِحْلِيلِهِ شَيْئًا. أَوْ دَخَلَ الْمَاءُ أُذُنَهُ. أَوْ حَكَّ أُذُنَهُ بِعُودٍ، فَخَرَجَ عَلَيْهِ
دَرَنٌ، ثُمَّ أَدْخَلَهُ. أَوِ ابْتَلَعَ النُّخَامَةَ. أَوْ ذَرَعَهُ الْقَيْءُ، وَعَادَ بِغَيْرِ صُنْعِهِ
وَلَوْ مِلْءَ فَمِهِ، فِي الصَّحِيحِ. أَوِ اسْتَقَاءَ أَقَلَّ مِنْ مِلْءِ فَمِهِ، وَلَوْ أَعَادَهُ،
عَلَى الصَّحِيحِ فِيهِمَا. أَوْ أَكَلَ مَا بَيْنَ أَسْنَانِهِ، وَكَانَ دُونَ الْحِمَّصَةِ.
أَوْ مَضَغَ مِثْلَ سِمْسِمَةٍ مِنْ خَارِجِ فَمِهِ حَتَّى تَلَاشَتْ وَلَمْ يَجِدْ لَهَا طَعْمًا.

There is nothing [incumbent (in terms of making up the fast and offering an expiation)] on someone who:

- forgets;[107]
- or upon someone who ejaculated by looking or imagining [sexual pleasure] (even if he prolongs it), or a wet dream;

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(1) Emancipating a slave: if one is unable to emancipate due to not possessing one, not having the money to do so, or there not being one, one must fulfil the second obligation, which is fasting;

(2) Fasting two consecutive months, in which neither the days of Eid or *tashriq* occur; nor days in which the fast is broken for any reason, as that will disrupt the continuity of the fast and obligate one to reinitiate the fast. One exception of discontinuance is menstruation, whose occurrence does not disrupt the condition of continuity;

(3) If one is medically unable to fast two consecutive months, one can either feeds sixty poor people two satiating meals—lunch and dinner, or two lunches, or two dinners, or a dinner and a pre-dawn meal—on the condition that those who are fed the second meal are the ones who were fed the first meal. It is also valid if he: feeds a single poor person two satiating meals for sixty days; or if he gives sixty poor people two kilograms of whole wheat or flour, or four kilograms of dates, barley or raisins, or he gives the equivalent value of two kilograms of wheat or four kilograms of something other than wheat (i.e. dates, barley or raisins).

Whoever repeatedly breaks a fast of Ramadan without a valid reason, a single expiation will suffice if it occurs after the numerous broken fasts, even if the days in which he broke the fast were in more than one Ramadan. If, however, he breaks a fast by something that requires expiation and he then expiates for that, and thereafter continues to break another fast, a second expiation becomes incumbent upon him, since the previous expiation does not account for future invalid breaks of fast.

[107] This ruling relates to someone fasting who eats, drinks or has sexual intercourse with his wife while forgetting he is fasting, because of his saying (upon whom be blessings and peace), 'If one eats forgetfully, then it is simply

- or applied oil on himself, or applied antimony, even if he finds its taste at the back of his throat;
- or had blood drawn through cupping;
- or backbited;
- or intended to break the fast but nonetheless did not break it;
- or smoke, dust or a reptant life form entered his throat inadvertently;
- or woke up in the morning in a state of major ritual impurity, even if he continues [in that state] throughout the day;
- or poured something in his urinary tract;
- or water entered his ear;
- or picked his ear with a wooden [ear] pick;
- or swallowed phlegm;[108]
- or was compelled to vomit, and it inadvertently returned, even if it is a mouthful, according to the correct opinion;
- or induced himself to vomit less than a mouthful, but not if it less than that, even if it returned, according to the correct opinion in both cases;
- or ate what was [stuck in] between his teeth, and it was less than [the size of] a chickpea;
- or chewed something like [the size of] a sesame seed from outside his mouth until it disintegrated and he found no taste of it.

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nourishment which Allah has sent to him.' This applies to someone who remembers his fast after having finished eating, drinking or having sexual intercourse. As for someone who remembers while doing so, then he has to refrain immediately; if he does not, his fast will be invalidated and it will be necessary for him to make it up and expiate.

[108] Nonetheless, it is prudent for one to spit it out as it breaks the fast according to Imam al-Shāfiʿī ﷺ.

وَيَجِبُ الْإِمْسَاكُ بَقِيَّةَ الْيَوْمِ عَلَى مَنْ فَسدَ صَوْمُهُ، وَحَائِضٍ وَنُفَسَاءَ طَهُرَتَا بَعْدَ الْفَجْرِ، وَصَبِيٍّ بَلَغَ، وَكَافِرٍ أَسْلَمَ بَعْدَهُ، وَعَلَيْهِم الْقَضَاءُ إِلَّا الْأَخِيرَيْنِ.

It is necessary for the following to abstain [from eating, drinking or sexual relations] for the rest of the day:

- one whose fast was invalidated [whether due to a valid reason or not];
- a woman menstruating or experiencing lochia who becomes ritually pure after dawn;
- a child who reaches puberty [after dawn];
- and a disbeliever who embraces Islam after it [i.e. dawn].[109]

Nonetheless, [even if they observe the fast for the rest of such a day], it is still incumbent upon them to make up the fast later, except for the latter two [categories].

THOSE EXEMPT FROM FASTING

وَيَجُوزُ الْفِطْرُ لِمُسَافِرٍ، وَمَرِيضٍ خَافَ زِيَادَةَ الْـمَرَضِ، أَوْ بُطْأَهُ بِتَجْرِبَةٍ، أَوْ إِخْبَارِ حَاذِقٍ مُسْلِمٍ، وَحَامِلٍ وَمُرْضِعٍ خَافَتْ عَلَى نَفْسِهَا، أَوْ وَلَدِهَا. وَمَنْ حَصَلَ لَهُ جُوعٌ، أَوْ عَطَشٌ شَدِيدٌ يَخَافُ مِنْهُ الْهَلَاكَ.

It is permissible to break the fast for [the following]:

1. someone travelling;[110]

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[109] That is the last two categories, namely the child who reaches puberty and the disbeliever who embraces Islam after dawn.

[110] This is if he sets off on a journey to a destination of ninety-five kilometres or more before dawn, since it is not permissible for him to break the fast after having been a resident at dawn break. A traveller's fast, however, is more beloved to Allah *if* it does not pose any harm to him, due to His Most High

2. an ill person who fears an increase in his illness [by fasting], or delay in recovery, through [past] experience or by being informed by a skilled upright Muslim [doctor];
3. a pregnant woman or a wet nurse if she fears for herself or her baby;
4. and someone who experiences severe hunger or thirst fearing from it ruin.[111]

وَقَضَوْا مَا قَدَرُوا عَلَيْهِ بِقَدْرِ الْإِقَامَةِ، وَالصِّحَّةِ. وَلَا يُشْتَرَطُ التَّتَابُعُ فِي الْقَضَاءِ.

They [are obligated to] make up what they are able to for the duration they are resident [after travelling] and healthy [after illness].[112] However, it is not conditional to consecutively make them up.[113]

saying *And for you to fast is better for you* (Qur'an 2:184). Moreover, a traveller does not have to fast once he returns home during Ramadan when he was not fasting, although if he eats, he should do so in private. If a traveller does initiate the fast, he is not allowed to break it; but if he does, there is no expiation incumbent upon him.

[111] In addition to death, this 'ruin' can be mental impairment or loss of one of the senses, and it was not due to him needlessly exhausting himself (such an engaging in unnecessary strenuous exercise), because if it had been, he is obligated to offer an expiation.

[112] For example, if a man becomes ill during Ramadan and breaks his fast because he is incapable of fasting and then dies before recovery, there is nothing incumbent upon him. If the extenuating circumstance ceases, he makes up those fasts he is able to. If he does not make them up, then leaving a bequest becomes incumbent upon him for the duration of those days he was a resident after travelling and healthy after being ill and the cessation of the excuse.

[113] However, it is recommended to do so and not to delay beyond the time of one's ability.

تَتِمَّةٌ

SUPPLEMENT: WHAT IS OFFENSIVE DURING THE FAST

يُكْرَهُ لِلصَّائِمِ: ذَوْقُ شَيْءٍ، وَمَضْغُهُ بِلَا عُذْرٍ. وَمَضْغُ الْعِلْكِ الَّذِي لَا يَنْفَصِلُ مِنْهُ شَيْءٌ. وَالْقُبْلَةُ. وَالْمُبَاشَرَةُ إِنْ لَمْ يَأْمَنْ فِيهِمَا عَلَى نَفْسِهِ الْإِنْزَالَ أَوِ الْوِقَاعَ. وَجَمْعُ الرِّيقِ فِي الْفَمِ ثُمَّ ابْتِلَاعُهُ. وَمَا يَظُنُّ أَنَّهُ يُضْعِفُهُ كَالْفَصْدِ وَالْحِجَامَةِ.

The following are offensive for the one fasting:

1. tasting something;[114]
2. and chewing it without a valid excuse [for both this and the one above];
3. chewing gum, in which no part detaches off from it;[115]
4. kissing [on the mouth because of the risk of swallowing another's saliva];
5. sexual contact [without penetration] if one is not confident in himself that [it will not lead to] ejaculation or sexual intercourse;[116]
6. collecting saliva in one's mouth and then swallowing it;
7. and anything that one believes will weaken one [from continuing the fast], such as bloodletting or cupping [or strenuous labour or exercise].

[114] This is provided that it does not reach his body cavity, because it exposes his fast, even if voluntary, to becoming invalid. The above are all prohibitively offensive (*makrūh taḥrīmī*).

[115] However, if it has flavour or something of it reaches the body cavity (as happens with gum commonly chewed in our time), it will invalidate one's fast.

[116] Some scholars have opined that it is unconditionally offensive (whether one is confident in oneself or not) because of the words of the Prophet ﷺ, 'Whoever drifts close to someone else's sanctuary is on the verge of falling into it.' 'A. Sirāj al-Dīn and M. H. Burhānī. *A Believer's Guide to Fasting*. 2nd edn. England: Heritage press, 2014, 73.

WHAT IS RECOMMENDED FOR THE ONE FASTING

وَيُسْتَحَبُّ لِلصَّائِمِ: السُّحُورُ. وَتَأْخِيرُهُ. وَتَعْجِيلُ الْفِطْرِ فِي غَيْرِ يَوْمِ الْغَيْمِ.

[The following are] recommended for the one fasting:

- [to have] the pre-dawn meal (*suḥūr*);[117]
- to delay it [i.e. the pre-dawn meal];
- and to hasten in breaking the fast on a non-cloudy day.[118]

تَـذْيِيـلٌ
الِاعْتِكَافُ

APPENDIX 2: THE RETREAT (*I'TIKĀF*)

مِنْ تَوَابِعِ الصَّوْمِ الِاعْتِكَافُ، وَهُوَ: الْإِقَامَةُ فِي مَسْجِدِ جَمَاعَةٍ بِنِيَّتِهِ. وَلِلْمَرْأَةِ الِاعْتِكَافُ فِي مَسْجِدِ بَيْتِهَا، وَهُوَ الَّذِي عَيَّنَتْهُ لِلصَّلَاةِ.

Among the supplementary acts of fasting is the retreat (*i'tikāf*), which is: to reside in a mosque where the congregational prayers are held with the intention to perform it. A woman may observe the retreat in the *masjid* of her home, which is any place [in her home] that she has designated for prayer.

[117] The Prophet ﷺ said, 'Have your pre-dawn meal, for indeed it is a source of blessing; have a pre-dawn meal even if it be half a date.' Qāḍī 'Iyāḍ said, 'This blessing maybe spiritual, which is the facilitation for the one having the pre-dawn meal to remembrance [of Allah], prayer and seeking forgiveness, or worldly, which is the strength to fast and do other daily work.'

[118] The Prophet ﷺ said, 'Three things are among the traits of the messengers: hastening in breaking the fast, delaying the pre-dawn meal, and placing the right hand over the left in prayer.' (Narrated by al-Ṭabarānī.)

وَهُوَ عَلَى ثَلَاثَةِ أَقْسَامٍ: وَاجِبٌ بِالنَّذْرِ. وَسُنَّةٌ مُؤَكَّدَةٌ فِي الْعَشْرِ الْأَخِيرِ مِنْ رَمَضَانَ. وَمُسْتَحَبٌّ فِيمَا سِوَاهُ.

It is of three types:

1. the necessary, [which is] by a vow;[119]
2. the [communal] emphasised sunnah, during the last ten days of Ramadan;
3. and the recommended, which covers everything else.[120]

وَالصَّوْمُ شَرْطٌ لِصِحَّةِ الْوَاجِبِ مِنْهُ فَقَطْ.

Fasting is only a condition for the validity of the necessary [type].

وَأَقَلُّهُ نَفْلًا: مُدَّةٌ يَسِيرَةٌ، وَلَوْ مَاشِيًا، عَلَى الْمُفْتَى بِهِ.

The least [duration] of the supererogatory is a short length of time, even merely walking [through the mosque], according to the fatwa that is given.

وَلَا يَخْرُجُ الْمُعْتَكِفُ مِنْ مُعْتَكَفِهِ إِلَّا لِحَاجَةٍ شَرْعِيَّةٍ، كَالْجُمُعَةِ. أَوْ طَبِيعِيَّةٍ، كَقَضَاءِ الضَّرُورَةِ. أَوْ ضَرُورِيَّةٍ كَانْهِدَامِ الْمَسْجِدِ، أَوْ إِخْرَاجِ ظَالِمٍ، فَيَدْخُلُ مِنْ فَوْرِهِ مَسْجِدًا غَيْرَهُ.

The one in retreat [including the woman in retreat at her home] cannot leave their place of retreat, except for:

- a need countenanced by the Sacred Law, such [as the need to attend] the Friday prayer;[121]

[119] Such as one saying, 'I hereby owe Allah a retreat for three days.' Fasting is also conditional for the validity of such a retreat.

[120] Which is to intend a retreat whenever one enters a mosque; its minimal duration is but a moment.

[121] This relates to a time when pre-modern cities would have one central mosque in which the Friday prayer took place, and those performing the retreat in the other peripheral mosques would have to attend the Friday prayer.

- a natural need, such as [the need] to urinate or defecate;
- or an imperative need, such as the mosque collapsing, or being evicted by a transgressor, in which case he immediately enters another mosque.[122]

فَإِنْ خَرَجَ مِنْهُ سَاعَةً بِلَا عُذْرٍ: فَسَدَ الِاعْتِكَافُ الْوَاجِبُ، وَانْتَهَى بِخُرُوجِهِ غَيْرُ الْوَاجِبِ.

If he leaves it, even for a moment, without a valid excuse, the necessary retreat is invalidated, and the unnecessary [retreat] is terminated.

وَأَكْلُ الْـمُعْتَكِفِ، وَشُرْبُهُ، وَنَوْمُهُ، وَعَقْدُهُ الْبَيْعَ لِـمَا يَحْتَاجُهُ لِنَفْسِهِ، أَوْ عِيَالِهِ: فِي الْـمَسْجِدِ.

The eating of the one in retreat and his drinking, sleeping and his contracting sales, for what he needs for himself and his family, is in the mosque.

وَكُرِهَ إِحْضَارُ الْـمَبِيعِ، وَعَقْدُ مَا كَانَ لِلتِّجَارَةِ.

It is offensive to bring an item for sale and to contract something for business.

وَحَرُمَ الْوَطْءُ، وَدَوَاعِيهِ. وَيَبْطُلُ بِالْوَطْءِ، وَبِالْإِنْزَالِ بِدَوَاعِيهِ.

It is unlawful to have sexual intercourse and foreplay [during the retreat]. Moreover, it is invalidated by sexual intercourse and ejaculation [caused] by foreplay.

At present, almost all mosques have a Friday prayer congregation so the person performing the retreat should have no need to leave their retreat mosque.

[122] He must not busy himself along the way with anything else. If he leaves without any of the aforementioned excuses, such as going to his shop, visiting a friend, escorting a funeral procession (*janāzah*), or for anything else of the like, then if the retreat is of the necessary type, it is invalidated and it is incumbent upon him to make it up. If it was a sunnah retreat, then it is necessary for him to make up only one day.

وَهُوَ مِنْ أَشْرَفِ الْأَعْمَالِ إِذَا كَانَ عَنْ إِخْلَاصٍ. وَمِنْ مَحَاسِنِهِ: أَنَّ فِيهِ تَفْرِيغَ الْقَلْبِ مِنْ أُمُورِ الدُّنْيَا، وَتَسْلِيمَ النَّفْسِ إِلَى الْـمَوْلَى، وَالِالْتِجَاءَ إِلَى بَيْتِهِ، وَالتَّحَصُّنَ بِحِصْنِهِ، وَمُلَازَمَةَ عِبَادَتِهِ.

It is the noblest of deeds if done out of sincerity. Among its virtues is that the heart is vacated of worldly affairs, one submits to the Master, takes refuge in His house, seeks protection in His fortress and adheres to His worship.

4

ON HAJJ TO THE HOUSE

فِي حَجِّ الْبَيْتِ

ITS DEFINITION

وَهُوَ زِيَارَةُ مَكَانٍ مَخْصُوصٍ، فِي زَمَنٍ مَخْصُوصٍ، بِفِعْلٍ مَخْصُوصٍ.

It is to visit a particular place, during a particular time, with particular actions.[123]

CONDITIONS FOR ITS OBLIGATION

فُرِضَ مَرَّةً وَاحِدَةً، عَلَى الْفَوْرِ. بِشَرْطِ حُرِّيَّةٍ، وَبُلُوغٍ، وَعَقْلٍ، وَصِحَّةٍ، وَقُدْرَةِ زَادٍ، وَرَاحِلَةٍ فَضَلَتْ عَنْ مَسْكَنِهِ، وَعَمَّا لَا بُدَّ لَهُ مِنْهُ، وَنَفَقَةِ ذَهَابِهِ، وَإِيَابِهِ، وَعِيَالِهِ، وَأَمْنِ الطَّرِيقِ، وَوُجُودِ مَحْرَمٍ أَمِينٍ، أَوْ زَوْجٍ لِامْرَأَةٍ فِي سَفَرٍ.

[123] Hajj, according to the Sacred Law, is to intend to visit the Sacred House in order to perform the obligatory acts, such as standing in ʿArafah and circumambulating the Kaaba (tawaf), all the while in a state of *iḥrām* and with the intention to perform hajj.

It has been made obligatory once [in a lifetime] at the first possible instance,[124] on the condition of:

1. freedom;
2. puberty;
3. sanity;
4. good health;
5. having the ability to afford the provisions and transport that are in excess of one's home and what he necessarily needs;
6. possessing expenditure for his going and returning and for his dependants [whilst he is absent];
7. safety of the route;
8. and for a woman to have a reliable unmarriageable kin or a husband for the journey.[125]

ITS OBLIGATORY ACTS

وَفَرَائِضُهُ ثَلَاثَةٌ: الْإِحْرَامُ، وَالْوُقُوفُ بِعَرَفَةَ، وَأَكْثَرُ طَوَافِ الزِّيَارَةِ.

Its obligatory acts are three:

1. the *Iḥrām*;[126]
2. standing in ʿArafah;[127]
3. and [performing] the majority of the *ṭawāf al-ziyārah*.[128]

وَالْإِحْرَامُ هُوَ: النِّيَّةُ، وَالتَّلْبِيَةُ، وَهِيَ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ. أَوْ مَا يَقُومُ مَقَامَهَا مِنْ الذِّكْرِ، أَوْ تَقْلِيدُ الْبَدَنَةِ مَعَ السَّوْقِ.

[124] Hajj is incumbent as soon as possible upon whoever meets the conditions for its obligation. Thus if one delays it till the following year, one is sinful and disobedient according to the Ḥanafī scholars.

[125] This is only necessary if the distance of the journey is ninety-five kilometres or more.

[126] This is a condition.

[127] What is meant by *standing* here is to be present in ʿArafah.

[128] That is, the first four cycles of it.

Iḥrām is the intention and the *talbiyah*, which is

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ.

'Ever at Your service, O Allah, ever at Your service. Ever at your service, You have no partner, ever at Your service. Indeed, all praise and blessings belong to You, and [likewise] the dominion. You have no partner,'

or any invocation which is a substitute for it, or [by having the intention when] branding a camel or a cow whilst driving it [i.e. to Mecca].

THE DESIGNATED BOUNDARIES FOR *IḤRĀM*

وَمَوَاقِيتُ الْإِحْرَامِ لِأَهْلِ الْمَدِينَةِ: ذُو الْحُلَيْفَةِ، وَتُعْرَفُ بِآبَارِ عَلِيٍّ. وَلِأَهْلِ الْعِرَاقِ: ذَاتُ عِرْقٍ. وَلِأَهْلِ الشَّامِ: الْجُحْفَةُ، وَهِيَ بِحِذَاءِ رَابِغ. وَلِأَهْلِ نَجْدٍ: قَرْنُ الْمَنَازِلِ. وَلِأَهْلِ الْيَمَنِ: يَلَمْلَمُ. لِأَهْلِهَا، وَغَيْرِهِمْ مِمَّنْ يَمُرُّ بِهَا.

The designated sites boundaries for *iḥrām* are the following:

1. for the people of Medina it is Dhū al-Ḥulayfah, which is known as Ābār 'Alī (the Wells of 'Alī);
2. for the people of Iraq it is Dhāt 'Irq;
3. for the people of Greater Syria (Shām) it is al-Juḥfah, which parallels Rābigh;
4. for the people of Najd it is Qarn al-Manāzil;
5. and for the people of Yemen it is Yalamlam.

[The above are] for its people and others who pass by them.

وَمَنْ لَمْ يَمُرَّ بِمِيقَاتٍ: تَحَرَّى وَأَحْرَمَ إِذَا حَاذَاهُ أَحَدُهَا.

Whoever does not pass by a designated boundary must endeavour to estimate and initiate the *iḥrām* when he [thinks he is about to] pass by one of them.

وَصَحَّ تَقْدِيمُ الْإِحْرَامِ عَلَيْهَا، لَا عَكْسُهُ.

It is valid to initiate the *iḥrām* before them, but not afterwards.

وَمَنْ كَانَ دَاخِلَ الْمَوَاقِيتِ: فَمِيقَاتُهُ الْحِلُّ.

Whoever is within the designated boundaries, then his designated boundary [for *iḥrām*] is al-Ḥill.[129]

وَمَنْ كَانَ دَاخِلَ الْحَرَمِ: فَمِيقَاتُهُ الْحَرَمُ لِلْحَجِّ، وَالْحِلُّ لِلْعُمْرَةِ.

Whoever is within the Sacred Precinct (al-Ḥaram), then his designated boundary for *iḥrām* is al-Ḥaram for hajj, and al-Ḥill for umrah.

وَمَنْ مَرَّ بِمِيقَاتَيْنِ: خُيِّرَ بِالْإِحْرَامِ مِنْهُمَا، وَمِنَ الْأَوَّلِ أَفْضَلُ؛ لِأَنَّ الْوَاجِبَ عَلَيْهِ أَنْ لَا يَتَجَاوَزَ آخِرَ الْمَوَاقِيتِ بِلَا إِحْرَامٍ.

Whoever passes by two designated boundaries has the option to initiate *iḥrām* from any one of them, though it is preferable to do so from the first. That is because what is incumbent upon him is that he does not pass the last of the designated boundaries without *iḥrām*.

وَفَرْضُ الْوُقُوفِ: لَحْظَةٌ، وَلَوْ يَسِيرَةً، أَوْ مَارًّا بِوَقْتِهِ الْمَخْصُوصِ، وَهُوَ مِنْ زَوَالِ يَوْمِ عَرَفَةَ إِلَى فَجْرِ النَّحْرِ.

The obligatory time for the standing is a short moment, or one merely passes [through 'Arafah] in its designated time, which is

[129] This is the area between the Sacred Precinct (al-Ḥaram) and the various *miqāt*s (*iḥrām* boundaries).

from *zawāl*[130] on the Day of 'Arafah until the dawn of [the Day of] Sacrifice.

وَفَرْضُ طَوَافِ الزِّيَارَةِ: الْإِتْيَانُ بِأَكْثَرِهِ بِوَقْتِهِ فِي مَحَلِّهِ مَعَ النِّيَّةِ. وَوَقْتُهُ: يَوْمُ النَّحْرِ وَمَا بَعْدَهُ. وَمَحَلُّهُ: حَوْلَ الْبَيْتِ دَاخِلَ الْمَسْجِدِ.

The obligation of the *ṭawāf al-ziyārah* is to perform most of it in its designated time, in its place, together with the intention [to perform it]. Its time is the Day of Sacrifice and what follows it; and its place is around the House inside the Mosque.

تَتِمَّةٌ فِي وَاجِبَاتِهِ

SUPPLEMENT: NECESSARY ACTS OF HAJJ (*WĀJIBĀT*)

وَهُوَ: مَا لَا يَفُوتُ الْجَوَازُ بِتَرْكِهِ، وَيَجِبُ بِتَرْكِهِ الدَّمُ. وَهِيَ: الْإِحْرَامُ مِنَ الْمِيقَاتِ. وَتَرْكُ مَحْظُورَاتِهِ، مِنَ الطِّيبِ، وَلُبْسِ الْمَخِيطِ، وَتَغْطِيَةِ الرَّأْسِ، وَحَلْقِهِ، وَحَلْقِ لِحْيَتِهِ، وَرَقَبَتِهِ، وَمَحَاجِمِهِ، وَقَلْمِ أَظْفَارِهِ. وَالسَّعْيُ. وَمَدُّ الْوُقُوفِ بِعَرَفَةَ إِلَى الْغُرُوبِ. وَوُقُوفُ مُزْدَلِفَةَ. وَرَمْيُ الْجِمَارِ. وَالْحَلْقُ أَوْ التَّقْصِيرِ. وَكَوْنُهُ بَعْدَ الرَّمْيِ. وَطَوَافُ الصَّدْرِ لِلْآفَاقِيِّ. وَالطَّوَافُ طَاهِرًا. وَالْمَشْيُ فِيهِ، وَفِي السَّعْيِ لِغَيْرِ مَعْذُورٍ. وَبَدَاءَةُ الطَّوَافِ مِنَ الْحَجَرِ الْأَسْوَدِ. وَالتَّيَامُنُ فِيهِ. وَكَوْنُهُ مِنْ وَرَاءِ الْحَطِيمِ. وَكَوْنُ طَوَافِ الزِّيَارَةِ فِي أَيَّامِ النَّحْرِ. وَالزِّيَادَةُ عَلَى أَكْثَرِهِ. وَرَكْعَتَا الطَّوَافِ. وَبَدَاءَةُ السَّعْيِ مِنَ الصَّفَا. وَذَبْحُ الْقَارِنِ، وَالْمُتَمَتِّعِ. وَكَوْنُهُ يَوْمَ النَّحْرِ.

[130] This is the time when the noon prayer (*ẓuhr*) begins.

It [i.e. the necessary act (*wājib*)] is any act whose omission does not render it [i.e. the hajj] invalid, yet whose omission renders necessary the offering of a [sheep] sacrifice.[131] They are:

1. initiating the *iḥrām* from the designated *iḥrām* boundary [or before it];
2. abstaining from unlawful acts during it *iḥrām*, namely perfuming oneself, wearing stitched garments, covering one's head and shaving it, and shaving one's beard, nape and points of cupping [on one's body], and pairing one's nails;
3. the walk (*sa'y*) [between al-Ṣafā and al-Marwah];
4. prolonging the standing in 'Arafah till sunset;
5. standing in al-Muzdalifah;[132]
6. stoning the sites (*jamarāt*);[133]
7. shaving one's head or cutting short [the hair];[134]
8. it [i.e. the shaving of the head or cutting short the hair] being after the stoning;

[131] They are those matters whose performance is required and whose omission is unlawful. Nonetheless, hajj is not invalidated by the omission of a necessary act; rather, whoever omits such an act is sinful and must offer a sacrifice of a sheep to redress its omission, whether one omits deliberately, unintentionally, accidentally or forgetfully, unless one omits it due to a valid legal reason. In the case of omission due to a valid legal reason, it is not necessary for one to expiate. Examples of valid legal reasons for omission include someone not walking during the tawaf or *sa'y* due to sickness, old age or feet having been amputated.

[132] What is meant is to spend some time in al-Muzdalifah. The designated time for this is anytime between dawn and sunrise, even for a short while, on the Day of Sacrifice.

[133] These are three:

1. the smaller site (*al-jamrah al-ṣughrā*), which is immediately after the Khayf Mosque;
2. the intermediate site (*al-jamrah al-wusṭā*);
3. and the greater site (*al-jamrah al-kubrā*, which is the 'Aqabah site (*jamrah al-'aqabah*), and it is the furthest of the sites from the Khayf Mosque.

[134] The minimum amount one cuts is the length of the end joint of a finger (approximately an inch long) from a quarter of the head. A woman, however, only cuts about an inch of her hair and does not shave it.

9. the *ṭawāf al-ṣadr,*[135] for someone who is coming from outside the designated boundaries (*āfāqī*);
10. the tawaf in a state of ritual purity;
11. walking in it [i.e. the tawaf] and the *sa'y* for whoever is not legitimately exempt;
12. beginning the tawaf from the Black Stone;
13. performing it from the right side;[136]
14. it being [performed] behind the Ḥaṭīm;[137]
15. [performing] the *ṭawāf al-ziyarāh* during the Days of Sacrifice;[138]
16. and performing the additional cycles to the majority of it;[139]
17. the two cycles of prayer for the tawaf;[140]
18. beginning the *sa'y* from al-Ṣafā;
19. offering a sacrifice (necessary for anyone performing hajj and umrah combined (*qārin*)[141] or individually (*mutamatti'*));[142]
20. and it [i.e. the sacrificial offering] being [offered] on the Day[s] of Sacrifice.

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135 Also called 'the farewell cycle' (*ṭāwāf al-wadā'*). Its performance is necessary for pilgrims coming from outside the designated boundaries, with the exception of a woman menstruating, who is exempt from performing it.

136 That is, one performing tawaf walks on the right of the Kaaba, turning his left side towards the direction of the Kaaba.

137 This is a semi-circular wall around the northern side of the Kaaba, which is considered to be part of the Kaaba, and so pilgrims are required to circumambulate around it.

138 These are the 10th, 11th and 12th of Dhū al-Ḥijjah.

139 In other words, the pilgrim performs the three cycles after the four obligatory cycles of the tawaf.

140 This is performed after it, and it may be performed anywhere in the Kaaba, but preferably behind the Maqām Ibrāhīm if possible.

141 This refers to a pilgrim performing hajj according to the *qirān* method, which is for one to enter *iḥrām* for the simultaneous performance of umrah and hajj, after which one performs the rituals for hajj and umrah, respectively, and does not release oneself from *ihram* until the Day of Sacrifice.

142 A *mutamatti'* pilgrim performs the rites of each pilgrimage completely and individually, which are: firstly, the umrah, for which he enters *iḥrām* from the designated *iḥrām* boundary, followed by performing its rituals. Thereafter, he

وَتَجِبُ بَدَنَةٌ فِي مَوْضِعَيْنِ: فِي الْجِمَاعِ قَبْلَ الطَّوَافِ بَعْدَ الْوُقُوفِ، وَفِي طَوَافِ الزِّيَارَةِ جُنُبًا، إِلَّا أَنْ يُعِيدَهُ طَاهِرًا.

The sacrificial offering of a *budnah* [i.e. a camel or a cow] is necessary in two cases:

1. after [having] sexual intercourse before the *ṭawāf [al-ziyarāh]* but after the standing [in 'Arafah];
2. after [performing] the *ṭawāf al-ziyarāh* in a state of major ritual impurity (*junub*), unless one repeats it in a state of ritual purity.

تَذْيِيلٌ

فِي سُنَنِهِ

APPENDIX 3: SUNNAHS OF HAJJ

وَهِيَ: طَوَافُ الْقُدومِ لِلْآفاقِيِّ الْمُفْرِدِ، والقارِنِ. وَالرَّمَلُ فِي طَوافٍ بَعْدَهُ سَعْيٌ. وَالْهَرْوَلَةُ بَينَ الْمِيلَيْنِ في السَّعيِ. وَالْغُسْلُ يومَ عرفَةَ. وَالْبَيْتوتَةُ بِمِنَى لَيالِي الرَّمْيِ. وَالْمبيتُ بِمُزْدَلِفَةَ. وَالدَّفْعُ إلى عَرَفاتٍ بَعْدَ طُلوعِ الشَّمْسِ. وَمِنْ مُزْدَلِفَةَ قَبْلَها. وَالنُّزولُ بِالْأَبْطَحِ.

These are:

1. the *ṭawāf al-qudūm* (of arrival) for a traveller coming from outside the designated *iḥrām* boundaries, whether he is performing hajj only (*mufrid*), or hajj and umrah simultaneously (*qārin*);

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proceeds to act in a manner that releases him from the state of *iḥrām* (by shaving his head) and remains in Mecca without *iḥrām*. Secondly, on the day of *tarwiyah* (the eighth of Dhu al-Hijjah), he enters the *iḥrām* for hajj from Mecca and performs all of its rites.

2. to briskly strut (*ramal*) in any tawaf after which there is a *sa'y*;
3. jogging between the two green markers during the *sa'y*;
4. having a purificatory bath on the Day of 'Arafah;
5. spending the night in Minā during the nights of the stoning;
6. departure [from Minā] to 'Arafah after sunrise;
7. [departure] from Muzdalifah before it [i.e. sunrise];
8. and alighting at al-Abṭaḥ.[143]

UMRAH

الْعُمْرَةُ سُنَّةٌ مُؤَكَّدَةٌ، عَلَى الصَّحِيحِ، وَقِيلَ وَاجِبَةٌ. وَهِيَ: إِحْرَامٌ، وَطَوَافٌ، وَسَعْيٌ، وَحَلْقٌ، أَوْ تَقْصِيرٌ. فَالْإِحْرَامُ: شَرْطٌ. وَأَكْثَرُ الطَّوَافِ: رُكْنٌ. وَغَيْرُهُمَا وَاجِبٌ.

Umrah is an emphasised sunnah (*sunnah mu'akkadah*), according to the correct opinion; however, it has also been said [that it is] necessary (*wājib*).

It consists of:

1. *iḥrām*;
2. tawaf;
3. *sa'y*;
4. and shaving [one's head] or cutting short [one's hair].

Iḥrām is a condition; and [to perform] most of the tawaf is an integral (*rukn*), while the remainder of it is necessary (*wājib*).

وَتَجُوزُ فِي جَمِيعِ السَّنَةِ. وَتُكْرَهُ يَوْمَ عَرَفَةَ وَأَرْبَعَةً بَعْدَهَا.

It is valid [for one to perform] throughout the year, though disliked on the Day of 'Arafah and the four [days] after it.

[143] Also known as al-Muḥaṣṣab, an area located on the outskirts of Mecca on the way to Minā.

EPILOGUE

خَاتِمَةٌ

نَذْكُرُ فِيهَا أَسْبَابَ حُسْنِ الْخَاتِمَةِ، نَسْأَلُ اللهَ تَعَالَى حُسْنَهَا.

We mention herein the causes of a good ending [to one's life]—we ask Allah for its good!

مِنْهَا، بَلْ أَعْظَمُ أَسْبَابِهَا: تَقْوَى اللهِ تَعَالَى الَّتِي هِيَ رَأْسُ الأَمْرِ كُلِّهِ.

Among them, rather the greatest of its causes, is to be conscious of Allah Most High (*taqwā*), which is the peak of the entire matter.

وَأَعْظَمُ مِنْهَا: مُرَاقَبَةُ اللهِ تَعَالَى عَلَى الدَّوَامِ، بِالنَّظَرِ إِلَى عَظِيمِ عُلَاهُ، وَجَلِيلِ كِبْرِيَائِهِ، مَعَ الْهَيْبَةِ التَّامَّةِ، وَالْخَشْيَةِ الْعَامَّةِ. وَذَلِكَ بِدَوَامِ ذِكْرِهِ، وَالْقِيَامِ بِوَاجِبِ شُكْرِهِ، بِمَحَبَّتِهِ، وَمَحَبَّةِ أَحْبَابِهِ الْمُنْقَطِعِينَ لِعِزِّ جَنَابِهِ. خُصُوصًا الْحَبِيبَ الْأَعْظَمَ، وَالْخَلِيلَ الْأَكْرَمَ، سَيِّدَنَا مُحَمَّداً الْمُصْطَفَى صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَآلَ بَيْتِهِ الْكِرَامَ، وَصَحَابَتَهُ الْأَئِمَّةَ الْأَعْلَامَ، وَالسَّابِقِينَ الْأَوَّلِينَ، وَالْعُلَمَاءَ الْعَامِلِينَ،

وَالْأَوْلِيَاءَ الْـمُكْرَمِينَ، وَجَـمِيعَ عِبَـادِ اللهِ الصَّالِـحِينَ، رِضْـوَانُ اللهِ وَسَلَامُهُ عَلَيْهِمْ أَجْمَعِينَ.

Yet greater than that is to be constantly vigilant of Allah Most High by reflecting on His exalted and sublime grandeur, together with utter awe and total humility. This is accomplished by constantly remembering Him and undertaking the necessary gratitude [owed] to Him, by loving Him and His beloved ones dedicated to His honourable excellency. [The latter love is] especially due to the greatest beloved and the noblest intimate friend, our master Muhammad the Elect. May Allah bless him and the noble members of his household, his Companions, the prominent Imams and the foremost outstrippers, the practising scholars, the ennobled friends [of Allah], and all of Allah's righteous slaves. May Allah's pleasure and peace be upon them all.

وَمَحَبَّتُهُمْ: بِالسَّيْرِ عَلَى سَنَنِهِمْ، وَالسُّلُوكِ عَلَى سَبِيلِهِمْ، مَعَ الزُّهْدِ فِي الدُّنْيَا، وَالرَّغْبَةِ فِي الْآخِرَةِ. (وَمَنْ يُطِعِ اللهَ وَرَسُولَهُ وَيَخْشَ اللهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ).

Loving them is [expressed] by travelling upon their paths and traversing on their way, together with renunciation of this world and passion for the hereafter. *And those who obey Allah and His Messenger, and fear Allah and are mindful of Him, such indeed are the victorious* [Qur'an 24:52].

وَمِنْهَا: مَا أَخْرَجَهُ الْإِمَامُ أَبُو حَنِيفَةَ النُّعْمَـانُ، عَلَيْهِ الرَّحْمَةُ وَالرِّضْوَانُ، فِي (مُسْنَدِهِ) عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ تَعَالَى عَنْهُمَـا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: (مَنْ دَاوَمَ أَرْبَعِينَ يَوْمًا عَلَى صَلَاةِ الْغَدَاةِ، وَالْعِشَاءِ فِي جَمَاعَةٍ كُتِبَ لَهُ بَرَاءَةٌ مِنَ النِّفَاقِ وَبَرَاءَةٌ مِنَ الشِّرْكِ).

Among them [i.e. the causes of a good ending] is what has been narrated by the greatest Imam, Abū Ḥanīfah al-Nu'mān (upon him be [Allah's] mercy and good pleasure), in his *Musnad* on the authority of Ibn 'Abbās ﷺ from the Prophet ﷺ, that he said, 'Whoever is consistent for forty days in [performing] the dawn and nightfall prayers in congregation, he is recorded as being free of hypocrisy and polytheism.'

وَمِنْهَا: مَا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، كَمَـا ذَكَرَهُ السَّـنُوسِيُّ: (مَنْ سَرَّهُ أَنْ يُنسَأَ لَهُ فِي أَجَلِهِ، وَيُنْصَرَ عَلَى عَدُوِّهِ، وَيُوَسَّعَ لَهُ فِي رِزْقِهِ، وَيُوقَى مِيتَةَ السُّوءِ: فَلْيَقُلْ حِينَ يُصْبِحُ، وَحِينَ يُمْسِي ثَلَاثَ مَرَّاتٍ: سُبْحَانَ اللهِ مِلْءَ الْـمِيزَانِ، وَمُنْتَهَى الْعِلْمِ، وَمَبْلَغَ الرِّضَا، وَزِنَةَ الْعَرْشِ).

Among them is what has been related from the Prophet ﷺ, as mentioned by al-Sanūsī, 'Whoever is pleased to have his lifespan extended, given victory against his enemy, given expansion in his provisions and protected from a bad ending, then let him say thrice in the morning and in the evening,

سُبْحَانَ اللهِ مِلْءَ الْـمِيزَانِ، وَمُنْتَهَى الْعِلْمِ، وَمَبْلَغَ الرِّضَا، وَزِنَةَ الْعَرْشِ.

"Glory be to Allah to the extent of the filling of the Scale, the highest degree of knowledge, the extent of good pleasure and the weight of the Throne."'

وَمِنْهَا: مَا رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَسَنٌ صَحِيحٌ: عَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: (مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغَطُهُ، فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَـٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ).

Among them is what has been narrated by al-Tirmidhī—who said, '[The hadith is] rigorously authentic'—on the authority of

Abū Hurayrah ؓ, that he said, 'The Messenger of Allah ﷺ said, "Whoever sits in a gathering in which there is much frivolous speech and he says before getting up from that gathering,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَـٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

"Glory be to You, O Allah, and together with Your praise. I testify that there is no god except You. I seek Your forgiveness and I repent to You," he is forgiven for whatever took place in that gathering."'

وَمِنْهَا: صِيغَةُ صَلَاةٍ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ذَكَرَ الْإِمَامُ السُّيُوطِيُّ أَنَّ مَنْ وَاظَبَ عَلَى تِلَاوَتِهَا كُلَّ لَيْلَةِ جُمْعَةٍ، وَلَوْ مَرَّةً: لَمْ يَلْحَدْهُ فِي قَبْرِهِ إِلَّا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَهِيَ: (اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ ، الْحَبِيبِ الْعَالِي الْقَدْرِ، الْعَظِيمِ الْجَاهِ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ).

Among them is the formula of the prayer on the Prophet ﷺ about which Imam al-Suyūṭī mentioned that whoever regularly recites it every Friday night, even once, none other than the Prophet ﷺ himself will lower him into the recess of his grave. It is:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ، الْحَبِيبِ الْعَالِي الْقَدْرِ، الْعَظِيمِ الْجَاهِ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمَ.

'O Allah, send your benedictions upon our master Muhammad, the unlettered Prophet, the beloved, the high-ranking, the one of immense fame, and upon his family and Companions, and give them peace.'

وَأَخْتِمُ ذَلِكَ بِمَا رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ كَرَّمَ اللهُ وَجْهَهُ مَرْفُوعًا: مَنْ أُحَبَّ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى مِنَ الْأَجْرِ يَوْمَ

الْقِيَامَةِ ، فَلْيَكُنْ آخِرُ كَلَامِهِ فِي مَجْلِسِهِ (سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لله رَبِّ الْعَالَمِينَ).

I conclude all of that with what has been related from the Leader of the Believers (*amīr al-mu'minīn*) 'Alī ibn Abī Ṭālib—may Allah ennoble his countenance—who ascribed to the Prophet (ﷺ *marfū'*), 'Whoever loves to have the most abundant measure of reward on Resurrection Day, then let his concluding words in his gathering be:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لله رَبِّ الْعَالَمِينَ.

Glorified be your Lord, the Lord of Honour, from what they ascribe [to Him]. And peace be upon the messengers. And all praise is due to Allah, the Lord of the Worlds [Qur'an 37:180-82].'

قَالَ جَامِعُها أَمْتَعَ اللهُ الْمُسْلِمِينَ بِحَياتِه: وَ كَانَ تَمَامُها ثَانِي يَوْم ابْتِدَائِها مُسْتَهَلَّ ذِي الْقَعْدَةِ الْحَرام، سَنَةَ إِحْدَى و سِتِّينَ و مِائتَيْنِ و أَلْفٍ، بِقَلَم جَامِعِها كَثِيرِ التَّوَانِي عَبْدِ الْغَنِيِّ الْغُنَيمِيِّ الْمَيْدَانِيِّ، غَفَرَ اللهُ تَعَالَى ذُنوبَهُ، و سَتَرَ عُيُوبَهُ، و غَفَرَ لِوَالِدَيْهِ و إِخْوَانِهِ و مَنْ لَهُ حَقٌّ عَلَيْهِ، و جَمِيعِ الْمُسْلِمِينَ أَجْمَعِينَ، و الْحَمْدُ لله رَبِّ الْعَالَمِيْنَ.

Its author—may Allah make his life a source of happiness for the Muslims—says:

> Its completion was on the second day after its commencement, on the first of the Sacred Dhū al-Qa'dah, in the year 1261 [AH], by the pen of its author, the very negligent, 'Abd al-Ghanī al-Ghunaymī al-Maydānī. May Allah Most High forgive his sins, conceal his flaws, and forgive his parents, brothers, those who have a right upon him and all the Muslims. All praise is due to Allah, the Lord of the Worlds.

APPENDIX A

Legal Rulings in the Ḥanafī School

THE OBLIGATORY (*FARḌ*)[144]

The *farḍ* is that which has been established by a categorical text and evidence which has no element of ambiguity and is not subject to a variable scholarly interpretation, such as verses of the Qur'an and mass-transmitted hadiths (*mutawātir*). An example of such an obligation is the basic action of washing and wiping of the limbs during ablution, which is obligatory in terms of belief (*'ilm*) and performance (*'amal*).

Frequently, the term *farḍ* is applied to that which invalidates an act of worship when omitted, such as failing to wash or wipe a specific amount, as in the case of wiping a quarter of the head in ablution. Such matters are obligatory in terms of performance, but not in terms of belief. They are termed 'deductive obligations' (*al-farḍ al-ijtihādī*).

Whoever fails to perform the former type of *farḍ*, without rejecting it as an obligation, is deemed to be a grave-sinner, deserving of the punishment of Hellfire if he does not repent.

[144] The above is an abridged translation of the section on the shariah rulings according to the Ḥanafī school from *Minaḥ dhī al-jalāl fī iṣlāḥ 'ilm al-ḥāl* by the erudite scholar Shaykh Aḥmad ibn 'Abd al-Ghanī 'Abidīn (1244-1307AH).

Whoever rejects it is a disbeliever, as opposed to the *farḍ* reached through scholarly deduction.

Categorical obligations include faith (*īmān*), fasting in the month of Ramadan, the 'wealthy' (i.e. those possessing the *niṣāb*) paying zakat, and the hajj for whoever is able (i.e. with its conditions).

THE NECESSARY (*WĀJIB*)

The necessary is divided into two categories:

1. The highest form is called a *farḍ 'amalī*, which is that whose non-observance leads to the invalidation of the act in question. It has been mentioned above in the discussion on the *farḍ*.
2. The action whose non-observance does not lead to the invalidation of the said act, and that is what is meant here. It is that which has been established by an evidence in which there is some ambiguity and is subject to variable interpretation from the Qur'an (hence it is categorical in terms of its establishment but conjectural in terms of its meaning (*dalālah*)), or what has been established by lone-narrator hadiths whose purport is categorical.

Whoever deliberately omits the *wājib* is deserving of Allah Most High's punishment, though whoever rejects it being necessary is not a disbeliever. Moreover, the unintentional omission of a *wājib* element does not render an entire act invalid, but makes it deficient. For example, if the omission occurs in the prayer, the deficiency can be rectified by performing the forgetfulness prostration (*sajdah al-sahw*).

Examples of the *wājib* are the *witr* prayer, *ṣadaqah al-fiṭr* and the sacrificial offering (*udḥiyyah*).

THE SUNNAH

The sunnah is that which has been established by lone-narrator hadiths whose purport (*mafhūm*) is conjectural. It is defined as that which the Prophet ﷺ regularly performed. If it was practised without omission, it is a proof for an emphasised sunnah (*mu'akkadah*). However, if it was occasionally omitted, then it is a proof that an action is a non-emphasised sunnah.

Sunnah is, in addition, of two types:

1. The sunnah of guidance (*sunnah al-hudā*). Whoever leaves it is not deserving of punishment—meaning its omission entails offence (*isā'ah*) and dislike (*karāhiyyah*)—but he is deserving of censure and being deprived of the Prophet's intercession ﷺ, because of the hadith, 'Whoever forsakes my sunnah will not attain my intercession.' What is meant—and Allah Most High knows best—by being deprived of his intercession ﷺ is:
   (a) the intercession for elevation of ranks;
   (b) or the intercession for the absolute non-admittance to the Fire;
   (c) or temporary deprivation, meaning he is not interceded for with the forerunners.

   Examples of the sunnah of guidance are the use of the *siwāk* (according to one opinion), performing the obligatory prayer in congregation, the call for prayer (azan), the *iqāmah* and the like.
2. The supplementary sunnah (*sunnah al-zawā'id*). The omission of this sunnah does not entail the same as the omission of the sunnah of guidance. Examples of the supplementary sunnah include the Prophet's mere customs (*siyar*) ﷺ with respect to his clothes that he wore, his manner of standing, sitting, walking and the like.

THE PREFERABLE (*MUSTAḤABB*), THE ETIQUETTE (*ADAB*), THE RECOMMENDED (*MANDŪB*), THE SUPEREROGATORY (*NAFL*) AND THE VOLUNTARY (*TATAWWU'*)

The preferable, the etiquette, the recommended, the supererogatory and the voluntary are all synonymous according to the preferred opinion of the jurisprudents.

The 'preferable' is so called in that the Lawgiver loves and prefers it. The 'recommended' is so called in that the Prophet ﷺ has explained its reward and virtue—from the [term] *nadb al-mayyit* (deceased), which is to enumerate his virtues. The 'supererogatory' is so called because it is in addition to the obligatory and necessary, and thereby the reward is increased. Moreover, the 'voluntary' is so called in that its performer does it voluntarily without being definitively commanded to do so. It is what our Prophet ﷺ did once or twice in his lifetime, i.e. he did not perform it regularly; or he ﷺ informed someone who did such an action that he will be rewarded for its performance. Accordingly, it has a lesser degree than the supplementary sunnah.

Its ruling is that one is rewarded for its performance, while there is no reproach for its non-observance. Examples of this include non-emphasised supererogatory prayer and giving non-obligatory charity, unlike the obligatory charity of zakat or necessary charity like *sadaqah al-fitr*.

THE PERMISSIBLE (*MUBĀḤ*)

The permissible is the opposite of the prohibited (*maḥẓūr*), and it is optional for one to perform or abstain. There is no reward for its performance (without a noble intention), nor punishment for abstaining from it. Examples of such permissible actions includes mere sitting and sleeping when it is either void of an attribute that entails reward, like the intention of someone sitting in a mosque for *i'tikāf*, or void of an attribute that entails punishment, such as sitting in an immoral gathering.

THE UNLAWFUL (*ḤARĀM*)

The unlawful is that which has been prohibited by categorical evidence, and abstaining from it is obligatory (*farḍ*). An example of the unlawful is killing a person without a right and drinking wine. The perpetrator of the *ḥarām*—while believing that it is unlawful, and not permissible—is deserving of Allah Most High's punishment, without it lasting forever.

THE DISLIKED (*MAKRŪH*)

The disliked is of two types:

1. The prohibitively disliked (*makrūh taḥrīmī*), which is closer to the unlawful, is that which does not render whomever commits it deserving of punishment in the Fire, but renders him deserving of reproach and being deprived of the Prophet's intercession ﷺ, such as consuming horse flesh.

   Its relation to the *ḥarām*, in terms of its being established, is like the relation of the *wājib* to the *farḍ*. Thus it is established with the type of evidence by which the *wājib* is established—namely, through conjectural evidence—and the one who commits it is sinful like the one who omits the *wājib*.
2. The slightly disliked (*makrūh tanzīhī*), which is closer to the lawful, meaning that whoever commits it is not punished whatsoever, though the one who abstains from it receives a minimal reward; hence, it returns back to the sub-optimal (*khilāf al-awlā*).

